If You Are Interested

I.

JUNE 30 marked the close of a very successful year for WORLD CALL. For the first time the magazine has closed the year without a deficit. This is very gratifying, especially when we consider that it has been made possible by friends who have helped to distribute the magazine without thought of personal remuneration to themselves. In fact, WORLD CALL is published and distributed without financial profit to any person.

Just now we are entering upon a new year for the magazine. Will you, wherever you are, add your influence and unite with us in a vigorous effort to make the present year exceed even the splendid record for the year just closed?

If you are interested in WORLD CALL and the great program of Missions, Benevolence and Education, "Say It With Subscriptions." Now!

II.

We are pleased to present to the readers this month, the accompanying photograph of Mrs. Fred W. Grayston, president of the Missionary society of the Central Christian Church, Huntington, Indiana.

Mrs. Grayston has demonstrated her powers of leadership by getting WORLD CALL into many new homes and, in terms of the minister, "is endowed with a fine personality, rare tact and judgment, with a commanding enthusiasm for missions."

When the minister, Dr. E. C. Mobley, determined to get WORLD CALL into every home of his church Mrs. Grayston immediately responded. Committees were appointed and a conference of about sixty men and women of the church met for the purpose of instruction. When the canvass was completed, eighty-five new families were added to the Huntington list of readers. The WORLD CALL emphasis reflects the fine spirit of fellowship and cooperation that exists in this splendid church.

III.

Plans are being completed for a conference of all leaders who have charge of WORLD CALL subscriptions in the local churches, to be held at the Winona Convention. The meeting is to be held in the Normal Building, Wednesday morning, August 30, promptly at eight o'clock.

The problem of distributing WORLD CALL in the local churches, together with other items of interest to these leaders will be discussed. Miss Daisy June Trout, chairman of the Publication Committee, W. R. Warren, editor and others will participate. It is expected to make the conference interesting and helpful. It is hoped that each church will have a representative in the conference.

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Our Cover

Our front cover this month represents a small portion of one of the most beautiful of English cathedrals—Wells Cathedral—"An Abode of Ancient Peace." It was built during the twelfth and thirteenth centuries and is located in the quiet, old-fashioned city of Wells, formerly an important city in England. The peculiar charm and glory of Wells lies in its wonderful series of sculptured figures which decorate the exterior of its west front, and in the union and harmonious grouping of all its various units.

—Photograph by J. Russell Morse.

Tibetans Share Our Sorrow

The only comrades of Dr. A. L. Shelton on his last journey, aside from a cook and a horseman, were Gezong Ondu (left), his teacher or writer, and the deposed Prince of Batang. Each was a devoted friend of the Doctor. Though the wealthiest man in Batang, Gezong Ondu worked for the Mission at ten dollars a month, because of his devotion to Dr. Shelton. When the Doctor was shot by robbers the Prince carried the word to Batang, six miles away, and let Dr. Hardy have his horse to hurry back to the wounded man's aid. Gezong Ondu watched by the side of his friend and did everything possible for his comfort until Dr. Hardy came. The photograph shows each wearing on his left arm the white flower of mourning for Dr. Shelton, in accordance with Tibetan custom. They share our grief as they shared his peril. The missionaries consider Gezong Ondu a secret disciple of Christ; the Prince also is probably "not far from the Kingdom."

WORLD CALL

Wanting a Church Home at Houston, Texas

Volume IV AUGUST, 1922 Number 8

Seed Money of the Kingdom

ORDINARILY money is a dead thing. It increases slowly by the application of outside forces. It is only by a figure of speech that it is said to grow or multiply. In the same way we speak of a brick wall growing, but it is only as the mason adds brick to brick that it does so.

Only living things actually multiply; a hive of bees becomes three hives within the summer, a grain of corn five hundred grains.

The business world is content to increase its money by fractional addition; twenty dollars, ten dollars or even six dollars to the hundred, within a year. Where multiplication is offered instead of addition such risks are involved that the investment is unsafe and there is danger, not only that the increase may fail but also that the principal may be lost.

In the Kingdom of God alone is it possible to find certain and immediate multiplication of money with absolute security. It is as if the dollar cast into God's treasury became a living thing, like the seed cast into God's earth and under His sun and rain.

Money which is invested wisely anywhere in God's Kingdom brings forth much fruit, but there is one particular place where the money itself is multiplied with certainty and security; that is in the loan fund for Church Erection in the United Christian Missionary Society.

Look at the safety of it. Every dollar is secured by a first mortgage on improved real estate of two to ten times the amount of the loan. In addition there is the moral responsibility of a hundred or a thousand earnest, upright, thrifty men and women whose lives center in the church home on which the mortgage rests. Back of these actual members of the church are as many, or ten times as many, citizens of the community who are concerned for the success of the enterprise. In actual experience, lending $5,538,156.99 through a period of thirty-three years and nine months, this has proved better security than anything offered in the commercial world.

Look at the multiplication of it. Loans are made only where the people are anxious for a church building and unable to erect it without such help. Of course great spiritual loss through the hampering of the church's activities is involved in failure to build, but that is another matter. Every loan granted moves the local people to give three, five or ten times as much to carry through the project of grace. At the lowest record, and we are dealing not with estimates or theories but with facts, three dollars in gifts are called out by every dollar loaned. As the loan is returned in five years by additional local gifts, four dollars are added to the productive capital of the Kingdom for every dollar loaned.

Look at the perpetual persistence of it. As fast as the loan is repaid the money goes out in other loans, each time multiplying itself four times as before. While the seed money is thus being replanted to multiply in a new place, the fourfold increase has the life principle in it also. After ten, twenty or thirty years the building erected by aid of the loan is outgrown by the congregation which is now strong enough, in most instances, to put up a structure adequate to its larger needs, without a loan from the brotherhood. This means another multiplication by two, three or five.

Look at the beneficence of it. The church building is a meeting house where the best people of the community come together for fellowship with one another and for united worship of God. Here "Blest be the Tie that Binds" and "Holy, Holy, Holy, Lord God Almighty" become realities week after week. It is a school house where the young are instructed in the Word of God and the mature are built up in their most holy faith and faithfulness. It is a preaching place where the gospel is proclaimed to those who have not yet come into their divine inheritance and where the forces of righteousness are mobilized for the whole world's complete redemption.

Look at the testimony of it. Seven days in the week, twenty-four hours of each day, the church building, fair and square and erect, testifies to the presence of God, the necessity of righteousness and true holiness, the final prevalence of peace and the primacy of love. To the glory of God it was erected, to the uplifting of humanity it was dedicated.

When we ask that a million dollars more—the amount immediately required by present applications—be placed in the Church Erection loan fund, we are offering that much money, now in the hands of those who say that it and they belong to God, a chance to multiply at once by four, and within a generation by forty; every dollar of the multiplication to be creative of fellowship, worship, education, edification, evangelization, missions, peace and good will!

A Worthy Tribute

By GEORGE W. MUCKLEY

ON May 2, 1922, Oreon E. Scott and Raymond Scott established "The Mr. and Mrs. C. B. Scott Named Loan Fund" in the Department of Church Erection of the United Christian Missionary Society, by a gift of $5,000. This is the first "Named Fund" established since the organization of the United Society. This gift of $5,000 makes Raymond and Oreon E. Scott the first Life Patrons of the Society. That these successful young business men, living in the headquarters city of the United Society, should be the first Life Patrons and establish the first "Named Fund" in honor of their parents, is worthy of note. These men have made a very careful study of the United Society at close range and are convinced of its economy, unity and efficiency.

That these men should honor their father and mother is not strange when the life and influence of the parents are considered. During the rearing of their nine children, all of whom are living, there was family worship morning and evening. It mattered not how busy Clark B. Scott was nor how many visitors and callers he had, family worship was not omitted. The children were thus made familiar with the Scriptures from their early life in the home. The voice of prayer and praise, the comradeship and fellowship, the geniality and love of Christian parents, were all in the home life, and is it any wonder that the children early confessed their faith in Christ and took their place in the church? Neighbors of Clark Scott, who knew the manner of his life, were accustomed to say that he was one man who lived according to the teaching of his religion. He was born at New Salem, Pennsylvania, on April 1, 1846. At the age of twenty-three he married Catherine C. Gilmon of Connellsville, Pennsylvania. They both joined the church at Connellsville and afterward removed to McClellandtown, Pennsylvania, where they lived until they moved to Bethany, West Virginia, in 1889. They were residents of Bethany until 1913, and all of their nine children were educated at Bethany; three were honored on graduation with *summa cum laude*, and two with *magna cum laude*.

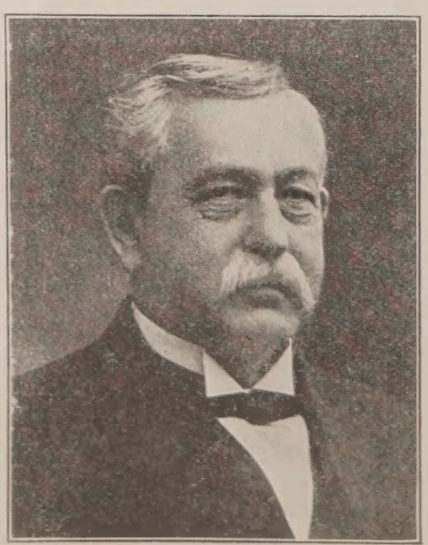
Mr. and Mrs. Scott were greatly given to hospitality. They were seen at their best at their own fireside and around their own table. Especially were preachers and their wives welcome. Since they loved the home and the church so ardently, and contributed so generously to the maintenance of all the varied activities of the church, it is very fitting that a Fund should thus be established which will be perpetually building houses for homeless churches after the pattern of the New Testament.

Clark B. Scott passed away in Cleveland, Ohio, on January 10, 1916. His wife, Catherine, is still living, and all of the children were present at the celebration of her seventy-eighth birthday in Cleveland, on May 6, 1922. At this time this gift of $5,000 in the name of the father and mother was announced.

For the information of our readers it should be stated in closing just what this money will do through the Department of Church Erection. All the interest at 4%, from the loans that are made, will come back into the Fund in semi-annual payments, and this interest is added to the $5,000, thus helping to increase the fund each year and making it capable of doing more work. A separate account will be kept of this Fund and all the money returning annually on loans will go out again with whatever money has accumulated, and thus by constantly revolving it will be building churches each year.

The proof of what is said above is best illustrated by the F. M. Drake Fund which was created by General Drake in February, 1889. He gave $1,000 cash and the remainder of the $5,000 was paid in the course of eight years. In the meantime loans were made, to be returned in five annual payments. As fast as these payments came back, with interest, and the notes were paid by General Drake, other loans were made, so that during a period of thirty-two years the Drake Fund has helped to build ninety-six churches. The interest at 4 per cent, compounding itself semi-annually, amounts to $9,366, which has been added to the Fund, making a total of $14,366. This money coming back on loans and going out again to build other churches has done the work of $61,383 during thirty-two years.

No greater honor could have been bestowed upon Mr. and Mrs. Scott than the creation of such a fund for perpetuating the church they so much loved.



Mr. and Mrs. Clark B. Scott

Dreams That Must Come True

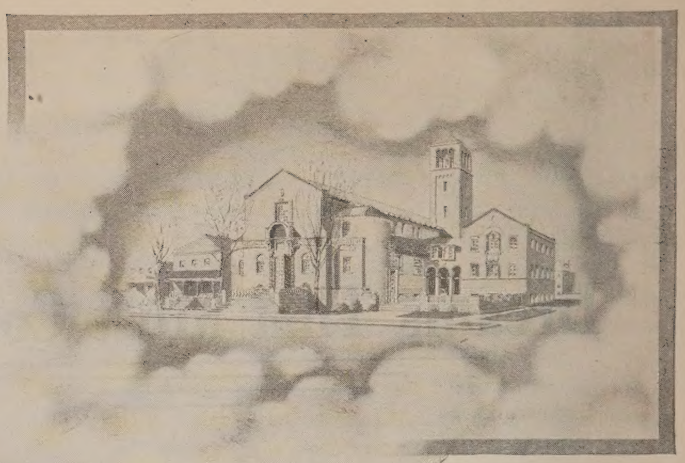
NEVER in all of their history were the Disciples of Christ dreaming such magnificent dreams of new church buildings as now. This is evidenced by the unusual number of calls for loans from all parts of the country, from all kinds of churches—city, small town and rural—coming to the Church Erection Department of the United Society. During the past year seventy-five applications were filed for loans aggregating more than $900,000. Aside from these, scores of letters came inquiring about help. The appeals voiced in application and letter during the past year total over one million dollars.

Had the Department been able to help all these worthy churches make their dreams come true, more than one hundred new churches would be found today where old and inefficient buildings now stand. These loans also would have made possible more than three million dollars worth of new church property. There are about eight thousand church buildings in the brotherhood, the majority of which need rebuilding or remodeling.

Aside from the great need of new church buildings we need thousands of new homes for our preachers. Comparatively few of our churches own their own parsonages. The Department of Church Erection was authorized by the Convention that met in St. Louis in 1920 to make loans to assist in the building of homes for our ministers, but for lack of funds this great enterprise has been neglected.

Nothing less than an additional million dollars added to the funds of Church Erection will meet the demands now upon that Department.

At Gary, Indiana



GARY, Indiana, the "Magic Steel City," fifteen years old, with a population of sixty thousand, representing more than forty racial and language groups, presents a unique and outstanding opportunity and an unescapable responsibility for the Disciples of Christ.

The conditions which changed the sand dunes and swamps along the southern shores of Lake Michigan into a great industrial center still obtain and will bring other industries and other thousands of population. Six east and west trunk-line railroads cut the corporation limits of Gary. The Outer Belt Line connects with every railroad entering Chicago. The south end of Lake Michigan is the point nearest to the coal fields of Indiana and Illinois, where the raw material of steel can be unloaded from vessels direct from the Lake Superior ore deposits. Eight miles of lake front are now covered by the plants of the United States Steel Company. A forty million dollar tube mill is under construction. Thousands of acres of land and miles of water front to the east of Gary are now owned by steel companies. This region will soon be the greatest iron and steel producing center in the world.

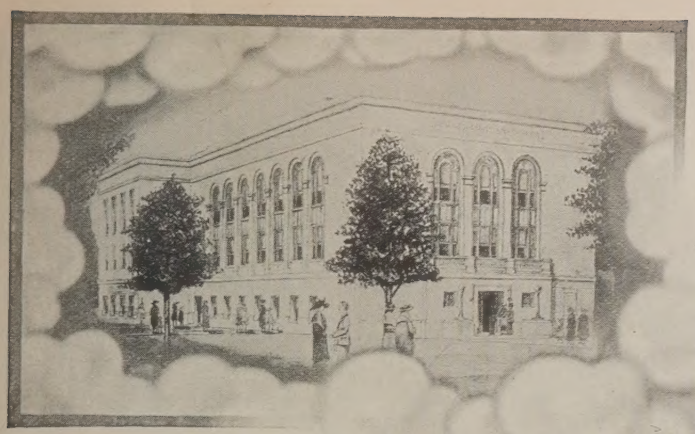
Seventy per cent of the population is foreign; five per cent is colored. Here we are face to face with industrialism in an exaggerated and aggravated form. We see class distinctions and race hatreds. We have the immigrant with his old world conceptions of government and religion, sometimes dangerously radical, more often only ignorant, preyed upon by his own blood, exploited, misunderstood and ignored by Americans. Christianization and Americanization must go hand in hand.

The American population is made up of young and adventurous souls with the spirit and faith of pioneers. Back home they worshiped in large and well established churches. In Gary, in the years past, they found a small group of heroic but often discouraged disciples, worshiping in a building, unattractive and inadequate. Many were lost to the church. This past cannot be retrieved, but the future can be secured. The present congregation is made up of choice spirits, conscious of their responsibility and awake to their opportunity.

This is evidenced by the sacrificial pledging already made toward a fund for a new building. This building when completed will enable the church to put on a great program of social service and religious education, without which a community of this kind can never be reached in any adequate way for Jesus Christ.

If we build wisely we must build not only to meet the present needs but the future needs of this greatly growing industrial city. But to do so would be absolutely impossible without the aid of the United Society. The readers of WORLD CALL can see on this page the picture of our present, but wholly inadequate, building. The architect has enabled me to present in the cloud of my imagination our dream church. The Church Erection Department of the United Society has already granted us a liberal loan. In religious education Gary has pioneered with its Religious Day School, on a par in efficiency with the Public School and coordinated with it. This church has borne an honorable part in this great experiment and demonstration from the first. It must now have far better equipment to reap the harvest of its sowing. Moreover the week-day work is growing and there must be a larger and stronger congregation to maintain our part in it. Our house now inhibits our further growth. Does not the field deserve and demand it? May the churches answer affirmatively with a liberal offering to the United Society and help us make our dream come true in this great city!

O. E. TOMES, MINISTER.



At Houston, Texas

IN 1900 Houston had a population of 44,633. Today, we have a citizenship, including suburban additions, of 200,000. It is conservatively estimated that within twenty years we shall number 500,000 people. With our ship channel completed, and ocean-going vessels four-hundred feet long already harboring in our turning basin; with great factories, new additions and oil refineries increasing; and being situated where eighteen railroads converge; recognized as the logical gateway to Latin America and as the capital of three great world industries, cotton, oil and lumber, we see nothing to prevent our becoming the greatest city of the South.

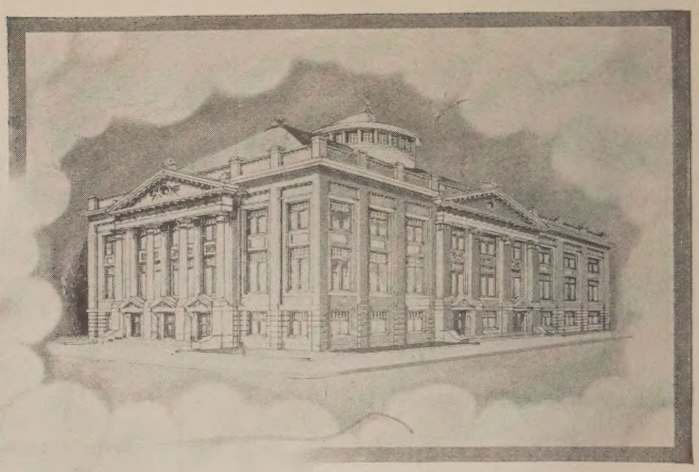
Houston Heights is a city in itself of 27,000 people, eighty per cent of whom have purchased homes. If we should include nearby additions and Camp Logan, there are 40,000 people living nearer to the Heights Christian church than to any other congregation of Disciples of Christ. The growth and progress of the Heights church has been phenomenal. Over two hundred members have been added in little more than two years, and the Bible school attendance has increased four hundred per cent. Our annual offerings now, alone, amount to as much as the entire budget was three years ago. But lack of room and equipment is badly hindering our present growth. Even after building a temporary annex we were compelled to secure room in the public school house nearby to take care of our increase. Our congregation is also being recognized as a vital factor in the community's welfare. The minister is president of the Heights Civic Improvement Club, and three other members are on the Executive Board, two of whom are vice presidents.

Responding to the challenging opportunity and the call of God, our people wisely secured at a cost of $6,068, the most excellent corner, 139 feet by 150 feet, on the Heights Boulevard; ours being the only church site on that beautiful highway. This location is the social center of the community, situated near the schools, library, post office, business district and park, and by which everybody will pass.

Our purposeful vision is to inaugurate a heroic and constructive program which will powerfully help to spiritualize the entire community, by offering vital courses on religious instruction, public lectures, social service, fostered by the missionary and evangelistic spirit through dynamic preaching of the Word. To make this dream come true, we plan to erect a modern house of worship, the first section of which will cost approximately $75,000, of which $25,000 has been promised as a loan from the Church Erection Department of the United Society. There is absolutely no conceivable plan by which these hopes and aspirations can be realized without this promised help. When our people received the telegram announcing the good news offering us the loan, they were stimulated with new hope and greater determination, but if our building is delayed much longer, much will be lost that has been gained and the way to victory obstructed. This promised loan cannot be closed without the help of the brotherhood through a great offering in September. The present resources of the Society are preëmpted by prior loans. We can scarcely imagine a situation more critical than ours but we can well understand that there are others just as serious and we would not be selfish enough to ask them to stand for us, even if such a request had a chance of attention at headquarters. We depend upon the brotherhood, not for a gift, but for a loan which will be repaid to go on in perpetual succession, and we are backing our petition with three dollars for every dollar asked.

TOLBERT F. WEAVER, minister.

At Bellingham, Washington



IT is believed that during the bitter persecution of the Christians by Nero, Peter was in Rome. His friends wanted him to leave. He fled. On the beautiful Appian Way a stranger met him and when he came near, Peter recognized his Lord, and said, "Domini, quo vadis?" (Lord, whither goest thou?) The Master responded: "Back to Rome because my trusted disciple has deserted me." Peter turned and met his death on the cross.

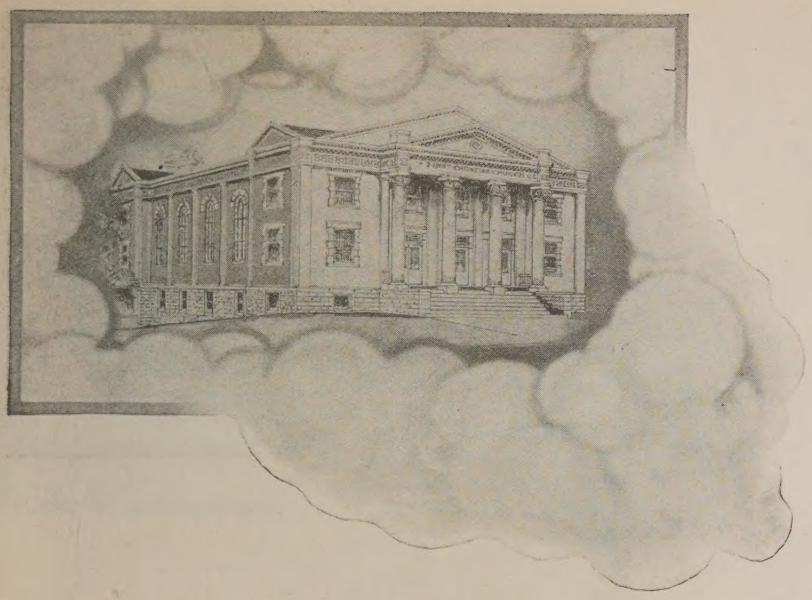
This illustrates the condition of the Bellingham church. We are now facing the test of standing by Christ and His Kingdom or deserting in the face of a great duty. We are facing a crisis, and anxious prayers are rising that it may be met.

Bellingham is one of the seven cities built on Puget Sound, with its 1825 miles of coast line. It is the gateway to Western Canada. It is the seat of the largest State Normal in the Northwest, receiving students from points as far away as Minnesota and Texas. It is the metropolis of three counties, with a population of more than 80,000, and a combined area that is greater than New Jersey. The people, attracted by the climate and opportunity, are from almost every clime under the sun. It is one of the bases of supply of Alaska, our last great frontier, an Empire in itself. The opportunity for our cause in this strategic center is difficult to exaggerate.

This is our apology for launching a larger program. Our motto is, "Anything that can be done to meet a challenge, by any church of Christ anywhere," the Bellingham church can, and will do. For ten years the church has wrestled with the problem of the young people. The Bible school has been up and down. The teachers and officers are faithful, but—there is no room. We are trying to serve a constituency that is scattered over a territory that is nearly twice the size of Rhode Island. One faithful teacher drives sixteen miles every Lord's day and is there on time,—9:45. The children of Bellingham are not in the Bible school. A survey by the Y. W. C. A. revealed the fact that there were nearly 2500 girls of the High school age in the city, and of that number only 212 were under religious instruction of any character.

The church has served faithfully with meager equipment, but it must live to do greater service. It has earned its right to live by its splendid sacrifice. The walls of our new building are up, but it has stood for eighteen months without a roof on it because it was impossible to borrow money locally or from the United Society. Neither could we wring another penny from the pockets of this faithful band of workers. The Church Erection Department of the United Christian Missionary Society has promised a loan of $20,000, but because of the financial condition of the Department, this loan cannot be closed until January, 1923. If we keep up the splendid morale of this congregation and hold the respect and confidence of this city, we must complete this building soon. As it stands it is not only useless but an actual reproach to the brotherhood which it represents. When it is completed it will both serve the community in every sort of Christian ministry but will also be an honor to the entire fellowship of Disciples of Christ and a recruiting station and a supply depot for world-wide service. "To him that hath shall be given, but from him that hath not shall be taken away even that which he hath." Our dream is now before you, and we pray most fervently that you help us, through the United Society's Church Erection Department, make it come true.

W. F. REAGOR, minister.



At Duluth, Minnesota

WHY build a church in Duluth? First, because Duluth is here—a great, growing city. A city of beautiful homes, schools and churches. A city of immense business volume in trade and commerce; in mills and mines; in manufacturing and shipping, whose port tonnage is second only to that of New York. Also Duluth is a city beautiful for situation on the cliffs and hills overlooking the western end of Lake Superior and the valley and bay of the St. Louis River. Duluth moreover is a city of destiny; fed by nine railways and a great number of steamship lines. At the very doors of Duluth are the longest open-mines of iron ore in the world. The city is backed by an immense new country of fabulous wealth in soil, timber and minerals, and is soon to become the ocean port for all the central northern states and the iron and steel center of the northwest. Duluth is destined to rival the great cities of America and the world.

Second, because the people are here—over a hundred thousand of them, and they are coming in ever increasing numbers—people from almost all quarters of Europe, the United States and Canada. They come as miners, lumberjacks, millworkers, sailors and settlers seeking homes in this new land of promise. Our sister city of Superior, just across the bay, has forty thousand people. There are in our own county, the popular cities of Virginia, Hibbing, Chisholm, Eveleth, Ely, Tower and Nashwauk, beside many villages and country settlements.

Third, because a great new country is here. Beyond these towns just mentioned is the northern half of marvelous Minnesota with its lakes, mines, forest and farms, one of the richest and most beautiful countries in the world. It is just now being settled. It will be thickly populated in a few years. Duluth is the metropolis of this county and wields the dominating influence. All northern Minnesota is an Empire in the making.

Fourth, because the church of Christ is here—a little struggling congregation of less than three hundred, poor in material possessions, but rich in the faith. A church of a thousand discouraging experiences, but heroic in spirit. A church with an inspiring vision of its mission and service to the city and the state. A church that has stood with a firm faith for Christ and His glorious gospel when the odds were tremendously against it. A church with a willing mind and a generous heart. A true church of Christ.

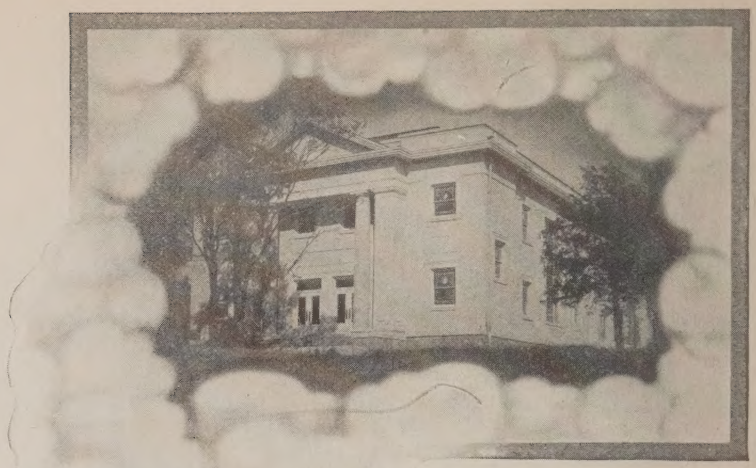
Fifth, because of the peculiar message we have to deliver—the message of salvation from sin through Christ, and a message of unity to a divided church. We should be equipped with all needful facilities for its effective deliverance. This new church plant is a fundamental necessity in order to bring the message of our King to Duluth and northern Minnesota adequately.

Sixth, because the need is urgent—we come to our brethren, asking them to help us complete this church plant in Duluth. For ten years this self-sacrificing, faithful church has been compelled to stay in the basement of its unfinished building. The Department of Church Erection has promised us a loan of $25,000. We have come to the crisis. The decision for Duluth is with our brotherhood.

Seventh, because our program demands it—the program of expansion. The church in Duluth wants to carry out the commission of its Lord in this city and county, and plant churches of the New Testament order all through this growing northwest. This is our dream. Pray help us make it come true!

S. T. WILLIS, minister.

At Marion, Kansas



AT the close of a revival service conducted by Charles Stewart and wife in March, 1917, during the ministry of Otto Shirley, and following a splendid ministry of I. A. Wilson and wife, the Marion church began to dream of a new church building to accommodate a growing church and Bible school. The dream materialized during the ministry of Mr. and Mrs. W. O. Livingston who succeeded the Shirleys and a campaign was launched by Livingston and Snively in which $35,000 was pledged. Lots were purchased and the building was started November, 1919. Mr. Livingston then accepted a call to Oregon, leaving the church without a minister for about six months, when Mr. and Mrs L. L. Roberts of Augusta were called to the leadership. The building was completed and dedicated February 13. On Sunday morning January 14, just eleven months after dedication, the beautiful church which had cost $50,000 was found to be in flames. We owed $10,000 on this building now burned to the ground. Our realized dreams had turned to ashes and we were without a church home. A large tabernacle in which a union revival was being held at the time of the fire was given us by the participating churches for a church home. The future seemed dark; hard times following the war were on. The people had given heavily on the other building. With many pledges yet unpaid it looked for a time as if we might not be able to rebuild. But when the Church Erection Department of the United Christian Missionary Society promised a loan of $10,000 and the Insurance Company paid the full amount of insurance, we started at once to rebuild and will soon again be ready to dedicate our beautiful modern church and Bible school plant.

We are thankful for the Church Erection Department which came to our rescue in this time of great need. L. L. ROBERTS, minister.

At Coldwater, Michigan

IN the heart of the Dark Continent, on the banks of a tributary of the great Congo river, lies buried the body of Ray Eldred; and in a little cemetery at our Mission station at Longa, lies the body of his wife, both martyrs in the cause of Christ for the redemption of the heathen.

In Coldwater, Michigan, county seat of Mr. Eldred's home county, stands the half finished memorial to these noble missionaries. This memorial is a temple of worship and when finished will be dedicated to New Testament Christianity and to the memory of the heroic Eldreds. Coldwater is located in southern Michigan and on account of its present vigorous growth offers as fine an opportunity for our cause as can be found in the Central West. If our brotherhood only knew of the incomparable sacrifices being made to build this church, the many nights that bring no rest because of worry and fear of failure, the many prayers that seem to bring no answer and the many tears that bring no solace, surely help would be forthcoming to this devoted and struggling band of disciples who have pressed on against overwhelming odds toward the fulfillment of their vision.

This church once owned and began its work in an old shop which they used as a place of worship. Encouraged by expressions of interest from many directions they sold this and put the proceeds into the present effort to erect a suitable yet unpretentious modern building. Since the sale of the old building the church has met in a room of the Branch County Court House. The new building is almost where it is possible to put the auditorium in condition to be used. Such a step would be a decisive victory and insure the success of the entire effort. But we must repeat the old and time-worn story, "The money is not in sight."

While as a matter of course a great portion of the money must be found at home, it is impossible for the task to be brought to completion by the utmost efforts of the little church at Coldwater. The tie that binds us into one great brotherhood not only bespeaks a general interest in the memorial to the Eldreds, but it justifies the conviction that the great heart of the brotherhood will sympathize and give assistance. One of the most significant contributions came from Congo-land where the Eldreds served and died. One who wished simply to be known as "a missionary from Africa," feeling that the memorial is a deserved tribute, sent a modest offering to secure its completion.

If the financial help of the brotherhood is needed to make a great dream come true in Coldwater, what shall be said of the help needed by the United Society's Church Erection Department that is endeavoring to help a hundred Coldwaters see their visions materialize? If the scanty home resources make the task a tremendous one, how much more discouraging would it be, to find, after all conditions were met, that the Church Erection Department would be unable to pay the $6,000 loan which it has granted us. The need of a great erection fund to provide liberally for the wide expansion of our work was never more clearly demonstrated than in the situation at Coldwater. Nothing would contribute more to the increase of spiritual power and the union of the mighty forces of the Disciples of Christ into the one great spiritual body envisioned by St. Paul in the Corinthian Letter, than the creation of such a reserve fund for the promotion of our work. We would hasten by generations the conversion of the world to Him.

JOHN T. BRIDWELL, minister.

At Aurora, Nebraska

FOR almost ten years the members of the First Church of Christ at Aurora have been looking forward and dreaming of the day when they would have the completed structure of a modern up-to-date house of worship. For the past seven years the present pastor has been dreaming with them, and we are glad to say that that dream is coming true, for the work on the superstructure is going forward.

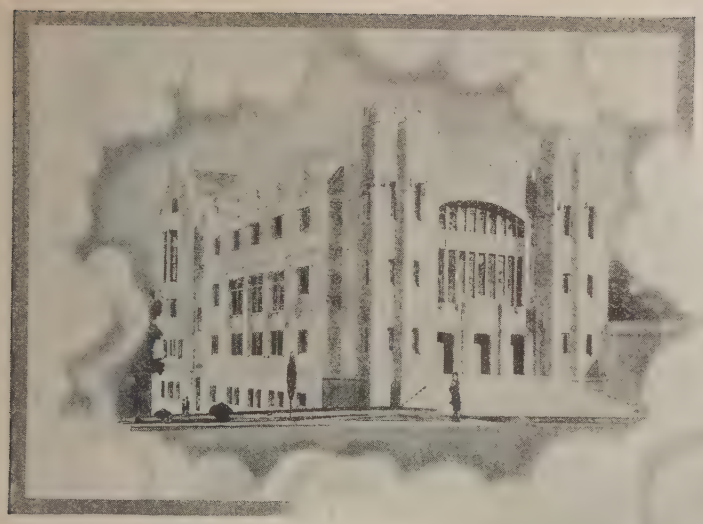
This church was organized in 1887 and erected its first building two years later. In time they became the foremost people in town and following an evangelistic meeting in 1912 with the Minges Company under A. L. Hill as pastor, they began the erection of the structure now being finished. Dry years and hard times came and that fall they roofed the large and commodious basement over and have worshiped in it continuously since. The present pastorate began in 1915. Since that time a church debt of $6,500 has been paid off and the work thoroughly organized. $10,000 in cash has been collected and over $20,000 subscribed toward the building. The congregation has heroically given to carry on its own task, but it found it impossible to complete its new building without a loan from the United Society. At the meeting in May the Department of Church Erection voted us a loan of $10,000 to be closed November 1, 1923. Arrangements have been made to carry the loan until that time and the building outlook is splendid.

The last seven years the church has increased its giving from about $50 given for all kinds of missions to $1,300 last year and is happy to be considered one of the churches which contributes to all of our missionary interests. It is the largest and most active church in the city and puts on a community program each year which not only serves the community but wins for the church many friends. The Sunday school has an average attendance of almost 275 and the regular church services find the church basement too small, the church now having a membership of 400. Further growth was made impossible by our present inadequate equipment. The congregation felt that if they were to serve the community and the Kingdom of the Lord at large, efficiently, they must secure adequate quarters at once. This we are glad to say is possible through the loan provided by the Department of Church Erection of the United Society.

The church is open every day and is never locked until closing hours at night. C. C. Dobbs is the minister and the first of this year the church secured one of their own members, Miss Alta Harrison, as assistant. A vacation Bible school with fifty members and three paid teachers is now in operation. The congregation looks forward in the near future to the time when it shall have its own worker both in the Foreign field and in the Home field. Its prayer is that these workers may be some of its own young people. This is not at all unlikely as they have quite a number of Life Work Recruits.

Aurora is the county seat town of 3,500 population. The county has a population of nearly 15,000 and Aurora is logically located so the church can serve the whole county. In fact there is only one other church of like faith in the county. Hamilton county is in the very center of the best and the most rapidly developing agricultural section of central Nebraska and this loan from the United Society will do work for the Kingdom many years after the debt is paid. May our great brotherhood more abundantly remember the Department of Church Erection of the United Society that dreams such as ours may speedily come true!

C. C. Dobbs, minister.



At Seattle, Washington

THIRTY-FIVE years ago when Seattle was an infant community, out of the company of Disciples of Christ who came West were a few determined to see the cause of New Testament Christianity planted on this western shore. With small financial means at their disposal they organized the First Church of Seattle. The story of the struggle of these early pioneers to establish the cause makes romantic reading. They saw in the following years the other religious bodies erecting splendid buildings by the aid of funds supplied by their national organizations, while they were compelled to build without help the foundations of our cause. This fact has kept our people back from the front line of progress. However, during these years seven organizations were established in the city, and these are doing their work to help evangelize this Puget Sound city.

The First Church has a building that would be poorly adapted to a village of two thousand people. But in spite of this tremendous handicap it has one of the best organized churches in the community, made up of devoted, intelligent people. Some of our people occupy responsible and honorable positions in church and state, and there is not that ignorant and vicious prejudice toward our church that is found in some parts of the country.

With a city second to none in scenic beauty; with hundreds of our people coming to the city every year; with the growing attitude of the West toward a simple form of church organization, the opportunities for growth of the Christian church are tremendous. Because of the fact that few people of means move West, the immigration being of those who expect to start with small means and gradually acquire property, our churches are largely made up of people of moderate financial ability. With a properly equipped building the First Church would go forward as never before in its history. With a faith that would stagger many, its members dream of the early date when they can serve the community in a larger way. Their ideal is not to centralize all in one building, but because of the natural segregation of Seattle into various communities by lakes, valleys and rivers, to establish well in each larger section of the city a well housed congregation. These organizations have been effected and in most cases are waiting to go forward until suitable edifices can be erected for their work.

The First Church has been promised a loan of thirty-five thousand dollars toward a building costing one hundred thirty thousand dollars complete. We must have the funds not later than early summer of 1923. The Church Erection fund should receive a large addition by the offerings of the churches if this and other loans promised are to be made. The Romanists have selected the highest hills in Seattle and have erected great buildings by aid from their fund. They no longer ask, "Can we build?" but "Where is the best place to build?" They have millions in their fund. We should greatly enlarge ours by gifts, annuities and offerings from the churches. If you do not believe it, come out West and see the need. Come on brethren, let's go down into our pockets and lift the cash for the United Society's Church Erection funds, that the dreams of hundreds of our congregations may come true.

RUSSELL F. THRAPP, minister.

The Greatest of These is Love

In the Beginning

WHAT is more holy than the love of a mother for her child? What more appealing than the need of a little child? It was these emotions that called into existence the National Benevolent Association.

The neglected children in the streets of our cities, yea and in the highways and byways of the hamlets and villages, must ever distress the heart of a true mother and so in thinking of the needs of these little ones and realizing that as a church our people were doing little to alleviate it, a few mothers determined together to make a beginning in giving physical care and Christian teaching and training to as many of these as possible.

A mother comes to us clinging to her two little ones; the father has died and she is penniless. What must she do? She cannot bear the thought of leaving them alone in dangers of many kinds while she goes out to make money to buy bread that they may be fed. Our hearts are touched; we imagine ourselves in her situation; we understand the fear and anxiety of this mother's heart; we must do for her what we would want done for us in like circumstances, "for this is the law and the prophets." This mother loves her little ones as we love our own; we cannot turn her away; we take her children into our care and, knowing they are safe, she can work. Thus the church, with our hands, cares for the child and helps the needy mother.

A message comes from a distant state that the Christian father of four small children has been accidentally killed. They have a stepmother and a young stepbrother and for all there is but little left to live on. The parents were Swedes but Christians of our "household of faith." We are appealed to for help. We say to each other, "Here is our work; these children must be cared for. We, in the name of the church, must give them the mother love and care they have lost." A house is provided, a good woman installed, and now a poor woman clinging to her helpless babe only a few weeks old, deserted by its father, comes weeping and begging for work that she may keep her baby. The mother love in our hearts tells us how hard it would be to be compelled to give up one of our little loved ones, and in the name of Christ and His church we take her in and give her work.

Mrs. J. K. Hansbrough

Who since its beginning has carried the work of the National Benevolent Association upon her heart and has given herself untiringly in its service.

And so the work has gone on. Other mothers have joined our ranks. These and hosts of them all over these United States, and hundreds of children have been given love and care in the Homes of our Association into which they have been gathered. Thus a great National Association has grown out of the maternal heart of a few women in sympathy with a poor homeless mother and her helpless babies.

We who have lived to be the grandmothers of the children of our Homes can look back to the beginning with great happiness and with deep gratitude to our Father who guided us and gave us courage.

MRS. J. K. HANSBROUGH.

St. Louis, Missouri.

Instilling High Ideals

A REAL Christian home which instills high ideals and principles into the boys and girls under its care, is the aim of the Colorado Christian Home. The friends of the Home are always strong in their praises as to the achievement of this aim. Our little prayer meetings where we sing, pray and talk over questions that come up in our every day lives, are seasons of strength and encouragement to us all.

Mrs. Irma Cloyd

Superintendent of the Colorado Christian Home.

The outings furnished by friends from time to time during vacation, when the whole family go in cars up into the beautiful mountains of Colorado, there to breathe the pure air, drink at some cooling spring and enjoy the wonders of God's outdoors—these are an inspiration to all to live closer to the Heavenly Father.

We were given some money not long ago, by an admirer of our three littlest girls, to be used for them. After a number of days one of the little tots came timidly, saying, "I want to save my money and give it to Daddy, for he hasn't only a little bit." Out of her seeming abundance she wished to share with "Daddy."

Occasionally a child comes to talk to us about becoming a Christian. Questions are asked, instruction supplied when needed, consent given in the end, and

how happy they are to begin their Christian life here, surrounded by Christian influence and teaching!

How the little ones coming sometimes from places of neglect, blossom out mentally and physically under the regular habits, love and care given them here, and what pleas sometimes come to us from them asking us to tell them when they are not doing right, as they come to realize their mistakes. These are the things that touch the heart strings.

As I would pray that my own two little ones, Harold and Annalee, who went to live with their Heavenly Father four years ago, might be sheltered and guided into the paths of righteousness, had they instead been left motherless, so we try to do by these in our care who have been deprived of their natural homes.

MRS. IRMA CLOYD.

Colorado Christian Home,
Denver, Colorado.

Where They are Known by Name

TO our good friends everywhere Greetings:

The community service of the church as an organized body is not confined to a local community but to every community in which the church exists, and because of this fact our children here in the St. Louis Home are known as INDIVIDUALS in practically all of our churches. Each local unit finds its own way of expressing its personal interest in the Home family. Some groups make dresses for the entire number of girls in the family. The child to be sewed for is selected because of its name, the color of its hair or its eyes, perhaps, which associates that individual with something dear to them. Some seasons ago when gingham was almost prohibitive in price, one interested friend found it difficult to find anyone sufficiently wealthy who was willing to furnish the amount required to get a dress for Virginia. She went back to her church group and told them her story and that she was afraid Virginia would have to go without a dress this year, as she had grown to be so large and no one felt able to spend the amount necessary to buy the material. An interested mother whose own daughter was named Virginia, asked, "What did you say that child's name was?" The dear, good woman repeated very softly, "Virginia." The friend said, "I will make that dress; no little Virginia goes without a dress as long as I am around," the mother heart responding to the need of the one who had lost her mother.

"Looking at You and Thinking of You"

Mrs. Bettie R. Brown, in whose care are the children of the St. Louis Christian Orphans' Home.

The making of preserves and jellies by our hosts and hosts of friends tells of their interest and individual thought of the children. The live stock, poultry and eggs together with various other produce sent from time to time during the year all mean personal effort on the part of the local unit for the family in the Home.

As we look into your faces, we are reminded of the mutual relations which have been established during the year, and we feel that through these personal touches you come to know us and love us as INDIVIDUALS. After all, the thing we want most is not only to be loved, but to be told by you that we are loved. We like to have you say, "How's Clara, Virginia, Edras, Eleanor or Donna?"; "How's Henry, Jimmy, Earl or Charley?" We want to be just yours and not one among many—we want to be INDIVIDUALS!

Here is one of our little girls in her home with her foster mother and beloved playmate. She came to us with her two sisters, one older and the other younger. The oldest girl, a mere child herself, felt the baby's loss of her mother was so great that she exerted herself to the utmost to fill the vacancy, but she was too immature to sense the equal, if different needs of the middle sister, thus leaving her the odd one, for naturally the baby turned to the oldest sister who did so much for her.

One day when ——— and her sisters were out driving with friends, a discussion arose as to who would sit on the front seat. ——— had been promised this place of honor, but the older sister felt that the baby should be allowed to have it. However, the friend remembering her promise to ——— gave her the coveted place. When the drive was over ———, who had never had the opportunity of remaining very long in any one place, put her arms around the friend and said, "Won't you please keep me? I never have gotten to stay any place as long as I wanted to."

Soon after this incident, the kind fairy who looks after the little Cinderellas of this world inspired the generous heart of a church friend to open her home to a vacation visitor. Remembering - ——'s desire to have

"You Can See Spot's Head in the Picture"

a glimpse of home life, we sent her to this friend where she has remained ever since. Near the end of ———'s first summer she wrote to us of her happiness and good health. "You can see in the picture how fat I am. I have gained ten pounds since I have been here. I don't know what I will do if I get any fatter. I am almost as fat as our dog. You can see Spot's head in the picture where we are in the swing."

A recent letter from ————'s foster mother shows that she is the same sweet little girl that left us. "——— is a lovely child. She was very much delighted when we found your picture in WORLD CALL and knew it instantly and said, "O my dear Mrs. Brown, I am just going to give you a kiss," which she did, and she was very much pleased on finding you in a frame in her room the next day when she came home from school."

MRS. BETTIE R. BROWN.

Christian Orphans' Home,
St. Louis, Missouri.

Why It Pays

IT is by no means a small matter to take care of healthy growing children. It requires endless patience, the fortifying of self by the best possible care of body, proper food, sleep and recreation. This care of self is not always possible where there are so many calls for service.

Mrs. J. C. B. Stivers
Who understands children and whom children love.

Only a mother whose heart beats in unison with the orphan and dependent child should assume this sacred responsibility. The unattractive child must be loved as deeply as the attractive child; if possible he should be given a deeper love, study and care. It is necessary to penetrate deep and endeavor to recognize the inborn traits of character which lie back of behavior.

How gratifying when our children are so healthy that they can feel in their muscles the joy of motion and the sense of power which come with the possession of strong limbs and a healthy body. This strengthens not only the body resistance but the sinews of character. Thoughtful and intelligent care must always be given to keep them strong and well.

How forcibly comes the knowledge that when our little ones have reached the adult age, their thoughts are dominated by their early surroundings, the religious, the social and the moral.

Carefully then, we mothers must watch that the child's viewpoint is understood; that its emotional side is given consideration; that it is guarded from the formation of bad habits and is taught fundamental lessons of self-denial and self-control.

All public spirited people realize the changing conditions of the world, but our Christian service founded upon the Rock, Christ Jesus, is the same today and, only in giving out our best, can we come up to the standard of Christian service.

Join with me in loving these sons and daughters of the great brotherhood and thus fulfill the law of Christ, love—with service. Help the Cleveland Home secure a new building that this service of love may be enlarged.

MRS. J. C. B. STIVERS.

Cleveland Christian Home,
Cleveland, Ohio.

Messages from Foster Mothers

Missouri

I think it is time to let you know how Elizabeth is progressing. You would hardly know her now, she is growing so tall and weighs one hundred pounds, and she is happy and contented and says she does not want to leave us and we both love her dearly. She is a very sweet child. Elizabeth just loves her daddy, and he loves her just as much. Our school is out next Friday and I think she will make her grade.

Illinois

Loraine is finishing the fifth grade in school before she is eleven years old, and with splendid grades. She has been placed with the advanced class in music and has made wonderful progress. She has so much natural talent. She was baptized into Christ last winter and is quite well versed in Scripture for a child of her years. I think we love her as much as if she had been born to us and feel that she means as much to us as we do to her.

Arkansas

Baby is simply wonderful. She is as pretty as she can be and is learning to talk and is very, very smart and quick to learn. She has fine health ever since we have had her and I hope we can get through this summer without letting her get sick.

Kansas

Virginia is almost through her second year of school with us. She has missed but one day each year. She gets "Very Good" and "Excellent" in her school work. It is the easiest thing in the world to love her; she is so loving herself. She is a splendid little worker and she and Mary Alice love each other dearly and are enjoying each other more all the time. She is very eager to take music lessons and we are planning for her to do so after school is out.

Missouri

I am going to drop you a line as it soon will be time for school and our little boy will be stepping up the road. How we will miss him! I do really envy the teacher her pleasure with him, but it takes all of these things to make a man worth while and I hope he will not have to miss a day. He got on so well the two months he went last fall.

Big Spelled With a Capital "B"

CAMP is the big event of the year, with a capital B, at our house. Never a week or a month throughout the year that camp is not talked of many times.

Yes, it's rather a big undertaking to get together bedding, food supplies, dishes, clothing, tents, that follow in the wake of a two weeks' camp for one hundred people, but it pays big dividends in unalloyed happiness that could not be given otherwise. One little lad came the other day in all seriousness and said, "Mother, couldn't we take some off of these two weeks and add it on to the two weeks of camp—and it be just the same?" One of the older boys who through illness missed most of the camp last year says he'd do without eating the next two weeks rather than miss it—a rather big concession for a fourteen year old boy who has reached the stage where boys are made up of one stomach with lesser important members attached. A little new girl who has never been in a camp is all bewildered at the talk of camp middies and camp bloomers that she hears on all sides, and wants to know if she'll have a camp.

Mrs. E. D. Vawter

Nothing is too hard for her if it means the happiness and welfare of the children and old people in her care.

While our first year's camp was very primitive, everyone had a wonderfully happy time. We have systematized and added each year to our camp equipment until each year going to camp is an easier task. Always we camp where the tads can swim. All down to small ones have learned to swim and it is their chiefest joy.

Last year the man who for five years has been a wonderful Santa Claus to our babies, and knowing how much the children enjoyed their annual camp, proposed to the Salesmanship Club of which he is a member, that they do something really comprehensive. From this suggestion almost as if the clubmen and their good wives had waved a fairy wand, there sprang into existence a splendid commodious camp house wonderfully equipped with every convenience and comfort, with a concrete swimming pool, sand houses, boating facilities, swings, slides, merry-go-rounds, rabbits, squirrels and a donkey—in fact everything to make boys and girls happy. This they have tendered as a permanent recreation camp to be used in turn by all the Orphan Homes of Dallas each summer. We had the great pleasure of initiating this camp last year. The tads can hardly wait for July 17 when we go this year. Local merchants and individuals have been most generous in sending soda pop, ice cream, fruit and melons which have added materially to the pleasures of all. Each day and night has its full quota of guests, clubmen and churchmen with their wives, all of whom are interested in the Homes. We feel this is one really worth while feature—where men of sterling worth are learning to know our girls and boys and where the girls and boys are learning to know really worth while men and women.

Each morning the youngsters have flag raising, each evening the lowering in regulation form. The tads are unwilling to miss Sunday school so some local Sunday school man is asked out to conduct the services. At the end of the two weeks it's a tired, sunburned, happy but reluctant bunch of youngsters that bids farewell to camp and the "Old Swimmin' Hole."

MRS. E. D. VAWTER.

Juliette Fowler Homes,
Dallas, Texas.

Smoothing out the Lines of Care

SINCE this Home was established over twenty years ago, how many persons, weary and sad ones, helpless and blind, happy and in health, have entered its doors! Just to see the anxious look leave the face that is lined with care and trouble is worth all the effort put forth.

The little groups and gatherings of our family are interesting and bring out the bright spots in the Home. All are thinking along the same lines and living in Christian fellowship.

Today, July 4, was spent in a good old-fashioned social time; refreshments not overlooked. All the members sang together "The Star Spangled Banner" and "America." I will not say that it was sung better here than any other place, but nowhere could it have sounded sweeter, some of the strong clear voices leading the weak and quavering ones. Then in our dining room, beautiful with its red, white and blue decorations, they

(*Concluded on page* 64)

A Happy Time for the Old People in the Massie Home at Long Beach, California

This picnic was given to the old people by the Ladies' Aid Society of Glendale, California.

Why I Am Glad I Am a Minister

By EDWARD B. BAGBY

Shortly before his death, Mr. Bagby sent to World Call the following article, written at the request of the editors. It strikes a note so wholesome, so appreciative of the fine calling of the ministry that it seems a fitting thing to thus call again to mind the man who laid the foundations for the present splendid achievement of the Columbia Heights Church in Washington, D. C.

I HAVE been a preacher for thirty years. Looking back over the experiences of these years I am glad I decided to be a minister. Had I my life to live over I would not hesitate an instant as to the choice of a calling. The ministry would be my choice in spite of the fact that I have always doubted my fitness for this high office and have found the work far from easy. How hard the work of the ministry is only those know who have tried it. Pastoral visitation in the beginning was very distasteful to me and it was only after a painful effort that I could summon courage to ring a stranger's door-bell. Through many years I suffered chronic "Saturday night horrors." Often I have caught myself wishing that a street-car would run over me so that I would not have to preach on Sunday. All through the years there has been a sense of unfitness, unpreparedness, unworthiness. It is not easy to please one's self in the ministry, nor is it easy to please others. And there are so many to please, not one employer, but as many as there are members of the congregation—to say nothing of the in-laws. The modern church demands that its minister be a good preacher, an untiring visitor and a wise and capable administrator. He must be a Jack of several trades and good in all. Above all the minister must please God who has called him to be a steward of the mysteries of grace, for the day will come when he must give account to God, and "it is required in stewards that a man be found faithful."

Yet, for many reasons I am glad I am a minister.

First, because it affords me the opportunity of doing the highest and best work.

It is not in disparagement of other callings to say that the ministry is the best. It is good to study and interpret the laws of men; it is better to study and interpret the laws of God. It is good to heal men's bodies; it is better to heal their souls. It is good to traffic in temporal things; it is better to traffic in the eternal verities. It is good to build up the city; it is better to build up the Kingdom of God.

No other calling is invested with such high dignity as this. "We are ambassadors of God; we stand in Christ's stead to beseech you to be reconciled to God." No other has material of such value to work upon—man made in God's image; man, whose worth outweighs the world. No other has such tools to work withal—"handling aright the word of truth," "the gospel, God's power unto salvation."

Secondly, I am glad I am in the ministry because it brings me into association with the best of people.

Church members are by no means perfect, but as a class they are better than the members of any other institution. I am glad that my walk is with those who walk with the Lord. I have no indictment to bring against my brethren. I have never been the victim of domineering elders nor of penurious deacons. Upon the whole the churches to which I have ministered have treated me better than I deserved. I marvel when I reflect upon their kindness, their generosity, their forebearance. How precious are the memories of these saints with whom I have lived and labored during the past three decades. There was an elder in my first pastorate who had a habit of complimenting the sermon when he thought no one else would do so. In time his congratulations became a sort of gauge of the poverty of the sermon. There was another thrown out of office by the turn of the political wheel, who was forced to peddle bread for a living. Seeing him one day as he was soliciting trade from house to house I thought, "How bitter must be his thoughts after his years of fruitful service." He saw me and coming across the street said, "Pastor, upon my rounds today I have been praying for you."

Then there was a deacon who used to pay a little visit to my study every Sunday just before the beginning of the service. He would say, "Good morning," give a word of encouragement and withdraw. The things that make a preacher miserable and cause his break-down are generally the little things—troubles in the choir, petty criticism and unseemly gossip. The things, too, that hearten and strengthen the preacher are the little things—a word of encouragement, a friendly "Good morning," a promise and pledge of prayer. I rejoice that in my own case the latter far outweigh the former. One hymn I can always sing with fervor:

> Blest be the tie that binds
> Our hearts in Christian love;
> The fellowship of kindred minds
> Is like to that above.

One sentence of the old creed I always recite with unction: "I believe in the communion of saints * * * and the life everlasting." And the best prospect of the life everlasting is that the communion of saints is to continue. If life be "the art of associated living," the minister has the best opportunity of mastering this art and of extracting from it the fullness of blessing.

In the third place, I am glad I am in the ministry because it brings the highest and best rewards.

These rewards are not financial. The pay of the preacher is not as meager and pitiful as is sometimes represented, but it is poor enough. "The laborer is worthy of his hire," or as Moffatt translates it, "The

workman deserves his rations." For myself I have no complaint on this score. During twenty-six years of my ministry I served churches struggling up from feeble missions and my salary has never been large. Yet I have always had enough to meet the necessities of myself and family and something over at the end of the season for the purchase of some new fishing tackle and a ticket to the dearest spot on earth—the old home in Virginia where the nearby waters come to ebb and flood.

I have never been able to gratify all of my desires, but I have learned that when the prizes of life are not to be had, good substitutes may be found; and if these are denied there are compensations. I have never been able to buy the new books and magazines I wanted, but I have always had access to a good library, and I have discovered that a few volumes digested are better than many volumes browsed.

All my life I have dreamed of a trip to the Holy Land, but the dream is still unrealized. However, I have learned that one need not travel far to find the Holy Land. I have never stood where Elisha did at Dothan, but there are hills where I have seen the hosts of the Lord and have heard the rumble of their chariots. I have never visited the plain where Jacob had his vision of the ladder and the angels, but there are stony griefs out of which I have raised my Bethels, which have been to me the house of God and the very gate of heaven. I have never traveled those furlongs between Jerusalem and Emmaus, but there are paths to the poor, sick and troubled where an unseen One has walked with me and interpreted to me the deeper things of His gospel. The best things are not bought with money. We ministers have "bread to eat the world knows not of."

Dr. Richard C. Cabot in his "What Men Live By" mentions work, play, love and worship as the four essentials of life. Let the minister do faithfully the work of his high office, let him have days off for play, let him take time to keep his friendships in order, and let him worship in spirit and in truth and he will not miss aught of the fullness of life.

Nor will the minister find his reward in freedom from toil, difficulty and disappointment. The Lord does not promise a nest, but an arena. In the very hardships of his field the preacher develops sympathy with his fellow-laborers and a reliance upon the Lord of the harvest. Sometimes the Master sends us into the storm for lessons we can learn nowhere else. We learn to prize above all things the comradeship of the oars when the night is dark and the winds are contrary and then—the joy of the morning when the Master appears and the sea is calmed.

The deep satisfactions in life come not from material but from spiritual sources. The minister is in contact with this great supply of spiritual life. His success is not altogether dependent upon his ability or talents. An unknown and nameless sower himself he may produce a harvest to feed a multitude. Poor himself he may make many rich. Weak and despised he may wield weapons that become mighty before God to the casting down of strongholds.

I remember a call I made one day upon a boy in a blind alley and invited him to Sunday school. That boy, now a missionary, is laying the foundations of a Christian civilization in a land long blighted by superstition and error. I preached one night, and in response to the invitation a young man on the verge of becoming a bartender's assistant, came forward to confess Christ and start in a new life. This young man is now pastor of an influential church in a large city. I used to meet with the Juniors of my church and encouraged them to support an orphan in India. When this orphan—Sukwari—was married to Benji, it was the first Christian wedding of Damoh. In the wake of Sukwari and Benji happy Christian couples will walk through all the coming centuries.

Preaching is the most romantic business in the world. Silvester Horne says, "The wonder of conversion remains the supreme joy and glory of the preacher. A congregation gathered in the name of Christ, and prepared by prayer for that message which is the supreme

The Columbia Heights Church, Washington, D. C.

This church was begun years ago by Mr. Bagby, as a mission point under the Christian Woman's Board of Missions. This beautiful church building has just been dedicated and the members raised $112,000 for its erection. Immediately upon the dedication of the building, they asked for the assignment of a Living Link missionary through the United Christian Missionary Society. B. H. Melton, the present pastor, is seen in the insert.

call to life, is to me a momentous assembly. It is an arena where God and Self fight out stupendous duels. It furnishes an atmosphere in which anything may happen. At any moment Saul may come to his crisis and the new Paul be born. For our gospel is not the survival of the fit; but the revival of the unfit."

I rejoice that I can preach a gospel which answers the sorest needs of men. I am glad that I can battle against the powers of darkness and help on the progress of the world. I am thankful that I can teach the truth that makes men free, that I can mix the leaven that is bringing in "sweeter manners and purer laws," and that I can aid in developing that tree of life whose roots are watered by the river of life and whose leaves are for the healing of the nations.

Thus far the journey has been good. In my thirty years of ministry there have been more Elims than Marahs. I have never lacked for Aarons and Hurs to uphold my hands. God has never any morning forgotten His supply of manna. More than once I have tasted of the grapes of Eschol.

For the future I have no fear. "He who has led, will lead all through the wilderness." "I thank God for this grace given me that I might preach the unsearchable riches of Christ."

Washington, D. C.

"The Waters-By-My-Door"

By DR. ELLIOTT I. OSGOOD

THERE is a little river which pours down from the low mountains of Eastern Anhwei Province and empties its waters into the great Yangtse river a few miles below Nanking. Back in the ages some philosopher called it "The Waters-By-My-Door." It is clear mountain water, so different from the muddy Yangtse. On its upper end, forty miles from Nanking, twelve hundred years ago a little city was built and from the river they took the name and called it also "Chuchow"—The Waters-By-My-Door. Some thirty odd years ago two young missionaries gained an entrance into the city and on the banks of its stream bought ground and started Christian work. The stream flows through the heart of the city. Now on one bank stands a church and a girls' school. Across from these on the south bank is a hospital, a boys' school and residences for two foreign families. Out into the surrounding villages these have reached until today there are eleven other chapels and five primary schools. Last year one of these little churches sacrificially gave one hundred sixty dollars for the work and the city church raised over six hundred. They altogether brought in more than twelve hundred dollars for the spread of the gospel.

The other day a conference of foreign missionaries was being held in Nanking. While the discussions were going on, quietly an old Chinese walked into the place and sat down. Immediately the entire group of foreigners were on their feet clapping. Numbers of them had never seen that old man before, but they all knew him. As one of the younger ones said, "Ever since I was a child I have known there was one real Chinese. That was Shi Kwei-piao, the first convert of our Mission in China, baptized by Dr. Macklin thirty-four years ago. I have dreamed of that old story-teller and wondered if it would be ever given to me to see him with my own eyes. My dream has come true." Shi-Kwei-piao has been identified with the Chuchow work from the time Saw and Hearnden first walked into the city. The waters of the Chu river are also a part of the Waters-By-My-Door where, in the village of Yu-ho-tsz and the market town of Kwang-wu-wei, Shi built up a congregation of believers. We can count two doctors, two preachers and as many teachers, besides a number of others useful in the building up of the church of Christ in China, who have come up out of that village from Shi's preaching there. The new railroad has killed the caravan route which gave life to that string of villages and the center of Christian work has shifted into the Chuchow city, but Shi's influence has gone out beyond the bounds of the province. He is seventy-eight years old now and there will not be many more generations of new missionaries who can look upon his face before he passes on.

At Nanking the other day we laid our hands upon four men who have proven themselves worthy of the ministry. Shi stood in the center of the line of those who placed their hands upon the heads of the candidates. Into at least two of them has he implanted much of his spirit. They and others will carry on the work after he is gone.

The attitude of the people toward the Christian church in this city on the waters of the Chu has been transformed in these years. As one of them expressed it. "When the church leaders are included in any work we plan there is likelihood of its really being carried through." A year ago they asked us to care for a hundred boys who were brought down from the northern famine district. Our assistant pastor handled $3,000 and after nearly a half year of work sent them all back healthy and with a half year of schooling and a knowledge of how to weave towels. A night school for apprentices and servants has for a number of years been run by the city pastor and the town subsidizes it. This winter many refugees flocked in and through here from the flooded Hwai river regions. Some of them were freezing to death in the cold weather of January. Again the city gave a sum of money to Dr. Sung and he opened a temporary refuge by the hospital and cared for more than one hundred of the worst cases. Now funds have been secured for carrying on a trades school in bamboo work for these unfortunates. Ko Luen-pu, head of our outstation department, has been put at the head of it.

Our work in this district has never had a large foreign force. Usually we counted ourselves fortunate if

we had two resident families. During this past year it has happened that there was only one resident foreigner. Upon the Chinese workers has fallen—shall we say, the mantle of Elijah? At any rate they have taken up the load and evidences have been plain that they also have been endued with a double portion of the Spirit. The problems have been theirs to solve. In the winter the boys' school went on a strike. It had been necessary to appoint a new principal and the boys were opposed to the new man. The District Council met a group of the boy leaders and Dr. Sung was appointed spokesman. He had urged that strict measures be used to teach the boys a lesson, but when he came to speak to them, he showed such a wonderful spirit of kindliness, patience and self-restraint that he completely won the boys. The discourteous things they said did not irritate him. They voluntarily accepted his directions. "I did not say today what I expected to say," he said afterwards. "I had the feeling that Another was speaking through me. It was God in His Spirit who gave us the victory." "It was in answer to prayer," said another member of the Council, "for the women were praying for us while we worked." So deeply did they feel this that they had to go apart for a season of prayer for thanksgiving. This fellowship in prayer has grown very markedly amongst them.

It has not been an easy year for them. The price of rice and other foodstuffs has been soaring. The funds have not allowed salary increases to any extent. While the schools in other stations have had the aid of foreign teachers ours have had to depend entirely upon the Chinese staff. In order to meet this, the principals of both the boys' and girls' schools reduced their own salaries to employ other teachers of higher grades. "We Chinese must prove that the Christian church is our own and we must be willing to sacrifice to that end," they said when it came to the test.

A greater test came to Dr. and Mrs. Sung at the hospital. For nearly a year they were fighting for the life of their baby boy, but just after Christmas the child went home. During the period of his illness Mrs. Sung had necrosis of the lower jaw and had to undergo three operations to remove dead bone. In the years past when her husband was taking his medical course she remained in their old home near which was no Christian church. When he took up the hospital work here she came to town and established their home here. She saw the spirit of Christ in him and became a steady attendant at the church. She was ready for baptism about the time she was taken sick. It was not until February that she was well enough to obey the call. Her husband presented her with a beautiful Bible on the day of her baptism. He is chairman of our church board. When subscriptions were called for at the annual church meeting this spring, he quietly turned to the blackboard, figured out a tenth of his income and wrote that down as his subscription. The list of our tithers has grown in these few years.

The Waters-By-My-Door are carrying out some of our young men and women to higher schools, fitting them for usefulness in Christian service. Several have become postmasters. A large number of the boys and girls are studying to become nurses. A group are in the University of Nanking, some in the Department of Agriculture. One of them was on the University winning debating team. One of our girls graduates from the Nanking Christian Girls' School and comes back to our school here this autumn. The Water which they have drunk has been clear and pure and holy. From them are to flow "rivers of living water" to others.

Chuchow, Anhwei, China.

"The-Waters-By-My-Door"—Where the Chu River Enters the City of Chuchow, China

A Man Who Achieved

By J. B. LEHMAN

ON April 17, 1922, Peter Cornelius Dunson died at Tuskegee Institute after being sick only two days. We are sure that all who have read the life of Jacob Kenoly will take great interest in reading the following sketch. Nothing in modern missions shows the divine influence in the extension of the gospel more clearly than the incidents in his life. Christ's promise, "Lo, I am with you alway" is still our promise.

Peter Cornelius Dunson

CHAPTER I

When our fathers were building the constitution of the United States a sharp controversy arose as to whether laws should be passed to prevent further importation of African slaves. A compromise measure was finally passed stating that no law should be passed to prohibit this before the year 1808. This was faithfully observed but promptly in 1808 a law was passed prohibiting further importations. However, the law was broken just as our liquor laws are broken, only then it was called filibustering while now it is called blind tigering.

CHAPTER II

At some time between 1845 and 1855 a filibusterer went to the mouth of the Congo, purchased a cargo of Negro boys and girls and was in the act of landing them at an Atlantic port, with lights all out on a dark night, when he was overhauled by an American revenue cutter and his ship was confiscated. He was taken captive as a pirate, and his cargo dumped on the shores of Liberia where they became slaves to the Liberians. They called it civilizing them.

CHAPTER III

Some time before the Civil War a Negro woman with her little girl was sold on the market of New Orleans to an Alabama planter. When the war was over this little girl had grown up and married and moved to Missouri where her oldest son Jacob made an heroic effort to get an education. He finally found his way to the Southern Christian Institute where he graduated. During his course he heard much of the heroes of missions and he took it in the most literal sense. He thought if Africa is ever to be redeemed men must die in great numbers. He was ready to make the sacrifice and went to Africa and did a remarkable work in a few years.

CHAPTER IV

To his school in Liberia came some of the children of the slaves that were dumped on the shores of Liberia by the American government. Three of these made such remarkable progress that they were soon used to help in the classes. Later arrangements were made for them to come to the Southern Christian Institute where they were to earn their way through school. The first was James I. Rundles and Peter C. Dunson was selected for the next one. Money was sent for his passage, but before it arrived he went out with "teacher," as they called Jacob Kenoly, to an open lake to get fish for the boys. Eight of them were in the boat but, guided too near the current, it was swept out three-fourths of a mile into the ocean. Five of them were drowned. Peter Dunson was one of three that swam over and under the breakers to the shore. He afterwards found the money and came to the Southern Christian Institute.

CHAPTER V

While in school Peter soon showed himself to be the master mind of the group. He was the most worthy to become commander-in-chief of the boys' brigade, an organization among the students for disciplinary purposes. He never lost sight of the high spiritual ideals of his teacher and felt in the most literal way that he must yet go back and take up the work his teacher had laid down. As a boy in Liberia he was reared by the family of the present president of Liberia, Mr. King. He had also gone a short time to the College of West Africa and had served as a non-commissioned officer in the army during the native uprising. This experience with the fine spiritual training he received from Jacob Kenoly fitted him for a fine work.

CHAPTER VI

After graduating from the Southern Christian Institute, he began to form his plans for his work. He felt he must have further work in electrical and steam engineering. For this purpose he went to Howard University, Washington, D. C. He soon found he did not have enough money to go through there. About this time President King came to America and Peter was much with him here. President King advised him to go to Tuskegee and thither he went. While there he felt he must take the lead in religious activities and soon took a remarkable hold on both teachers and students. Major Moton said he does not get acquainted with many students, but Peter interested him from the start. He had made so much progress in engineering that the whole plant was put in his charge during the sickness of the foreman for as long as a month. Major Moton

said whenever he took visitors through the plant he always hunted up Peter as a guide for he could make it so clear. He was too modest to tell of himself and so very few knew who was in their midst, but they all felt that they were in the presence of an extraordinary personage. Royalty of character makes itself felt under all circumstances. Just a few weeks before he died he wrote the following lines home to his beloved Southern Christian Institute: "There is no place like the dear old Southern Christian Institute. Others have more means, but none make better men." And to another he wrote, "I am not doing any active work towards my plan as yet. I am simply writing to friends and feeling the pulse of those from whom I am hoping to get help. With a very few exceptions everything looks hopeful. I had one talk with the principal and he spoke quite encouragingly. Of course I have a very steep hill before me to climb, but I am going to succeed through Christ. If I die trying, I shall count it a success, for I believe the man who dies while in the pursuit of a definite aim is as successful as the man who achieves. The man who undertakes a plan and gives up in despair is the one who makes a failure."

Surely there will yet be other chapters to this story. Where and when and by whom they will be written we do not know.

Advantages of Removing the College of Missions

By GEORGE W. BROWN, Ph.D.

(*Professor of Indology in the College of Missions*)

THE College of Missions occupies an entirely new educational field. It does not aim to duplicate the work of other institutions and it does not duplicate such work. Its aim is to prepare efficient foreign missionaries. It purposes to do this by training and developing missionary candidates before they reach the field, and also by providing special and advanced work for missionaries on furlough. It does not, as a rule, offer courses which may be had in other institutions; it does not for instance offer a single course in theology or mathematics or the classics or the natural sciences. When it is necessary for a candidate to take such courses, he must avail himself of opportunities afforded by some other institution. Special courses in sociology, education, psychology and philosophy do come within the purview of the College, when such courses have special relation to conditions on the mission field. Each missionary candidate and each returned missionary presents individual and peculiar problems. Consideration must be given to the ability of the missionary, to the field to which he will go, to the type of work in which he will be engaged and to previous training. The general plan of the College, therefore, demands that a large number of advanced courses, taught by thoroughly competent instructors, supplemented by large library facilities, be available for each student.

The desire to remove the College is due to the fact that present facilities are insufficient to achieve the ends desired. A more satisfactory location is sought. The fact that the field of the College is so entirely new accounts in large measure for its present location; work in the institution had scarce begun before it was realized that another location was essential.

What, one may well ask, are the advantages to be gained by removing the College to a large university center? In the first place there will be a wider range of subjects from which the missionary candidate may select his special course. Should the College be moved, it would continue to present, as now, courses in the language, literature, religion, philosophy and culture of each principal mission field, as well as in missionary methods and polity on special fields. For our own (Disciples of Christ) missions this means that we must have specialists to offer courses on such widely separated fields as India, Japan, China, Tibet, the Philippine Islands, Africa and the Latin American countries. In addition, a student requires training along educational, psychological, sociological and other lines, depending in part on the particular kind of work he expects to do on the mission field. This calls for a very large range of subjects to be taught. The number of candidates enrolled annually by the College in some of the courses would in some cases be small; but the need of the individual missionary for such courses would be just as great as if the candidates in each course were very numerous.

The College of Missions is at present unable to provide the large number of courses required. It is not probable that it ever will be able to offer them. In a large university many of these courses are already being taught. Were we located in a city beside such a university, these courses, conducted by eminent specialists, would be available for our students at a nominal cost. There is every reason to believe that a great university would offer other courses, not now being taught, especially for our students. This would permit the faculty of the College to concentrate on the purely missionary subjects, thereby enabling them to do far more thorough and efficient work.

A second matter of importance is the enlarged library facilities which would be available in connection with a great university. While the College of Missions has a useful and well selected library, it is far from being adequate for the many calls which are being made upon it. It is sorely in need of numerous books for students who are investigating special subjects connected with

their fields. Many of the books needed are rare and difficult to obtain. The library of a large university would provide many of the books now lacking, with corresponding advantages to the College and its students.

A third advantage to the missionary student is to be found in the contact with the life of a cosmopolitan center of higher education. The academic tone and culture of a great university differ vastly from those of a college. In such a university there are constant discussions of the great problems of the world, frequent lectures on topics of international importance, a constant succession of eminent visitors from all parts of the globe. Such things in themselves are highly educational. They give polish and ambition to a student, and help to develop that independence of mind and accuracy of method which are so essential to the highest success.

A FOURTH gain is the prestige of the missionary who secures a degree from a university of established distinction. Attendance at a university, even without a degree, gives one much of the same prestige. A man with such a university stamp can exert a far greater influence than he could without it. This influence is greater among one's fellow missionaries, among the missionary body as a whole, with the government of the country, among the people to whom one preaches. This advantage, far outweighing its cost, can readily be gained for our missionaries by locating the College of Missions beside one of our foremost seats of learning.

Increased attendance, bringing within the influence of the College students not now experiencing its benefits, would be another advantage. It must be remembered that we Disciples of Christ have nowhere an outstanding university beside which the College might be located. Every educationalist knows, too, that there is no prospect that we shall have in a generation a university of national repute comparable with that enjoyed by many of the already established universities which are ready to open their doors to us now. Since the College of Missions is a graduate school, students attending naturally desire to have all that pertains to graduate standing. To them, the status of the College of Missions must partake more or less of the status of the institution with which it is affiliated. Hence it is impossible to get all of our missionary candidates to attend the College of Missions, and this difficulty will continue until the College is more advantageously located. An ever increasing number of missionary candidates come from institutions other than our own—at present approximately one-half. Some of these come from the larger state universities. While such students will gladly welcome the opportunity of taking the special courses offered by the College of Missions, they will nevertheless be unsatisfied unless the work is done under the shadow of some institution of at least equal rank with their own. Removal to a university center would not only enable these students to enjoy the opportunities of the College, but would also enlarge the horizon of the entire student body.

As a sixth advantage to be gained by removing, one may mention the matter of cooperation. There is every reason to believe that practically any one of our leading American universities would gladly welcome the College of Missions, and would afford such facilities of cooperation as would be of benefit both to the university and to the College. There is also reason for believing that other religious bodies would be willing to cooperate with the College, if it were located in some strategic non-sectarian center. This would enable us to have the services of a larger body of missionary specialists than we now have in Indianapolis. A larger number of strictly missionary courses could be carried on than at present, and carried on more efficiently and intensively. The College faculty would not have to be loaded up so heavily. In such an environment, it would be very easy to arrange, at a relatively light expense, lectures on a wide variety of missionary themes by eminent authorities. The contact with a large number of noted visitors would also be a part of the advantages derived from cooperation.

Again, the work of the College could be carried on less expensively than at present. That is, the expenditure of the same amount of money as at present would yield a much greater return. In cooperation with a great university, all the instructors of that university, at least those offering courses desirable in missionary preparation, would be at the services of the College of Missions. Its great library would be thrown open to the College. All the cultural environment of the university would be shared in by the College without cost. And when once the residential features of our College of Missions, with all the things which go to make up its most delightful social life and environment, are transplanted to some large educational center, the present magnificent spirit of the College would have a larger world in which to grow and develop, providing a yet fuller and richer life for the student.

HITHERTO little has been said about the returned missionary. On the field, he comes to realize his deficiencies. He learns where he needs to strengthen his intellectual self; his years of service have brought home to him the necessity of investigation, of study, of training in specific matters connected with his work. The College of Missions is unable to satisfy all his deeply-felt, often burning, needs. True, the returned missionary could take with profit some of the work offered by the College, but most of what he wants is available only in the very best of our universities. Were the College of Missions in a great university center, the returned missionary could get the advanced courses which the College is able to offer, and also those of the university. To such missionaries the College can offer a limited number of courses more valuable to the missionary than corresponding courses in a university, because they will be offered from the missionary and not from the purely scientific standpoint. The returned missionary would therefore gain by being closely connected with the College. But the connection would result in still another gain. The missionary candidates who are in training need, and need badly, contact with the returned missionary. Such contact would be an invaluable part of

their training. The result of thus bringing them together would then be beneficial both to the returned missionary and to those who are in training.

Thus far only those advantages have been considered which would accrue to the College through removal. But we of today are not satisfied with simply receiving; we think also of imparting. A concluding paragraph may touch on the benefits which we might confer by locating the College beside a great university. First, there are the contributions which we could make to the university itself. A great group of missionary students, living together in the wonderful fellowship of the College of Missions, maintaining a corporate unity on the university campus, would inevitably be a most powerful spiritual force at work in the university. The result would be a lifting of the tone of the whole university, a greater emphasis on the spiritual idealism which is inseparable from missions. And through the university this influence would be spread far and wide. The measure of this influence would be enhanced by the fact that the students of the College of Missions are already college graduates, with mature minds and fixed purposes, the very type of persons who add stability and who lead.

The further contribution which the College would make is to the world at large. Because we Disciples of Christ have never been an educational people and never built up a great university, we have never exerted our full influence on the world. The great message of the Disciples of Christ for the unity of the church, unity in and through Christ, has never had that intellectual backing which every great idea must have if it is to conquer the world. Through us, at least, the victory over schism will never be won until we are able to give our message to the world through the medium of a university of world-wide prestige. Removal to a great university would furnish us with the background for our ideal, the fulcrum for our lever whereby we may move the Christian world. Our group of chosen students located in such a center would not only influence the university in the matter of Christian unity, but would, through the university, send our message to the uttermost parts of the earth, giving it a force for which we now sigh in vain. Speed the day!

I have not aimed to deal with objections—real or imagined—to the removal of the College. Whatever these may be, the advantages to be gained by removing far outweigh them. It would seem that since we have been entrusted by God with two great messages—the gospel of Jesus Christ to a non-Christian world and the plea for the unity of the church—we can in good conscience do no other than to put our trust in God in true apostolic fashion, and avail ourselves of the glorious opportunities for more efficient service which He has opened up to us.

The National Chinese Christian Conference Held in May in Shanghai, China
"The first representative gathering of the Christian forces in China."

Our Congo Doctors

Some Achievements and Dreams

By ANDREW F. HENSEY

THE United Christian Missionary Society has four medical missionaries in the Congo, one of whom should have been writing this article. But they are very modest men, so I am trying to write some of the things they ought to write.

Dr. L. F. Jaggard is at Monieka, the station which he opened in 1912, and where he has been located since that time. Before that he was at Longa. The hospital at that place was provided for by the generosity of Mrs. Martha J. Kinnear of Riverside, California. Dr. Jaggard has had a large number of operative cases and he has been a real pioneer. He is in a region where there are a good many people afflicted with elephantiasis and yaws, and the extent of his influence grows wider all the time. He is a Living Link of Central Church, Wichita, Kansas.

Dr. G. J. P. Barger is at Bolenge. The funds for the erection of his hospital were provided for by the Englewood Christian Church of Chicago, and he is supported by the church at Lawrenceville, Illinois. A recent letter from Dr. Barger gives us an idea of his work:

> With the recasting of the station responsibilities since the General Conference, I am now giving full time to medical work and am very happy to be at it again after so long a time majoring in building construction. We are occupying two small rooms and a veranda of the new industrial building which was completed just in time to house some thirty-two members attending the General Conference. That is, the medical work is located there, pending a chance to build another hospital. This month we have been giving the native teachers a daily lecture bearing on health and disease; there are something over fifty in the class at present. We have tried to make practical demonstrations in connection with most of these. For instance, with a talk on some notions of anatomy and physiology, we dissected a dog in class; with one on mosquitoes in relation to disease, we raised a crop of mosquitoes in a bottle and inspected the station with demonstrations of the kinds of places mosquito larvae may be found, and how we have gotten rid of many by drainage ditches, etc. There is some pleasure in majoring in medicine, but not much when it must have a minor place.
>
> On the side I preach more or less regularly, which requires considerable study of the native language. I study French, which is essential here, help Mrs. Barger with the station treasurer's work and, as secretary of the Society of Medical Missionaries in Tropical Africa, am trying to enroll every medical missionary and issue a quarterly exchange for our mutual benefit.

Dr. Ernest Pearson was about a year at our new station of Mondombe until he started home at the beginning of this year. He is the only physician in the whole Juappa region above Boende. As the station is new, he has no hospital as yet, but the money for his hospital has been given by Mrs. Lottie P. Shotwell of Seattle, Washington. His Living Link relationship is with the church at Cedar Rapids, Iowa. Dr. Pearson, after his three years in Liberia, spent a year each at Monieka and at Bolenge before going to Mondombe. Of course with his next term he expects to be able to have better facilities for his work there.

While we are mentioning the medical missionaries, we must not forget Dr. G. T. Mosher who is, as far as we know, the only dentist in the whole Congo country. He has found many other things than dentistry to keep him busy during his first term and so, like many others, has not been able to make all his dreams come true.

—Photograph by Charles P. Hedges.

Dr. Ernest Pearson Preparing for an Operation. Bolenge, Africa

But the inspiration for this article came from a personal letter from another of those efficient and consecrated medical missionaries. Dr. William A. Frymire has been at Lotumbe since November, 1913, except for a few months at Monieka in 1917. He built his own hospital at Lotumbe and also the one at Monieka. The money for the hospital at Lotumbe was furnished by Landon A. Thomas, Augusta, Georgia, and his support is provided by G. M. Kirby of the Richmond Street Church, Buffalo, New York.

In addition to his regular medical work, and in striving to teach the people in general something about sanitation and hygiene, Dr. Frymire

has done at Lotumbe a really outstanding piece of work in the training of medical assistants. About three years ago he gathered together a class of the brightest boys in the school, who were looking forward to evangelistic work or other service which might be of help to their own people, and commenced to give them some elementary ideas of medicine. There were about a dozen of these, and they studied elementary physiology, hygiene, anatomy and materia medica. They also spent a certain number of hours each day in laboratory and microscopic work. Then for the more practical side of their training, they acted as assistants to Dr. Frymire. They saw all the patients first and passed on to Dr. Frymire only such cases as they could not handle themselves. They assisted him also in all his operations and made all the preparations for those operations. One of the young men was taught to give the anesthetic, and another made responsible for each operative case, caring for the patient until discharged.

—*Photograph by Dr. George E. Mosher.*

The Hospital at Lotumbe, Africa, Built Under the Direction of Dr. W. A. Frymire

Each year he has taken a new class of Christian young men, using the above methods, until now there are some thirty-five of them. His method is, as soon as a class has had a year's work, that those who have this training are sent out into the district where the Lotumbe evangelists are working. They are located at central places and each one of these medical students, being provided with a few of the simplest medicines, acts as a sort of an embryo doctor. Then after a year of this sort of actual work in the field, he comes back for a second year's training with Dr. Frymire. He hopes eventually to give each one of his young men at least three years of training. And as every missionary in Africa knows that one of the ways in which the work can be most effectively carried on is for him to duplicate himself in those whom he teaches, it may readily be seen that Dr. Frymire has worked out here a very practical and workable method of extending the healing influences of the medical work of that station and of his own part and personality in that work.

Dr. Frymire did not intend the personal letter above mentioned for publication, and for that very reason it is even more valuable. Therefore, as he is not at home to keep it from being used, it here follows:

Our work at the hospital last year was the best in the history of Lotumbe. The staff of trained assistants and Miss Alumbaugh have been the cause of this. In my enforced absences and when upon other than medical duties, Miss Alumbaugh has been able to keep the work going, and when it has been my privilege to be at the hospital, she has been of tremendous assistance.

The medical work here is serving a much larger field than heretofore. Patients are coming from the territories of Ila and Kiri and Lokalama in large numbers. We successfully operated on a man recently from near the place where the Yalias had a notion to try and shove spears through Johnston and myself in 1916. The man says there will be great numbers flocking from there when he gets back "from death."

There are from two to three hundred *bafayas* here at Lotumbe for treatment all of the time. They are sleeping on the porches or occupying the rooms of the Christian families of the community. Most of them are afflicted with the most filthy, loathsome diseases. They constitute a severe menace to the health of our people. Did you ever stop to think, Hensey, of the drain upon the local church these sick people make? An average of two hundred fifty people a day calls for a lot of food and work, to say nothing of patience. There will be a lot of such jewels in the crowns of these people that we have overlooked, which will be seen when we see "face to face," won't there?

Dr. G. J. P. Barger, Bolenge, Africa

Searching for some of the enemies of health.

We are doing an increasing amount of surgery. We have on our slate now goitres, haemorrhoids, urethrotomies laparotomies, perineorrhaphies, orthopedic, plastic work and the usual run of hydroceles, hernias and elephantiasis cases.

The receipts from natives alone for last year were nearly six thousand francs. When you consider that it came from people whose average daily wage will not exceed a meya, and compare it with the hospital receipts of any given hospital at home, with the much greater average wage, you can see that we have not been pauperizing the people, even though our receipts are only a small part of the cost of the medical work.

There were thirty thousand treatments, honest, conscientious ones, given during the year. There were one hundred eighty-nine major operations performed, and the only reason there were not five hundred was because we were physically unable to do that many.

The natives are understanding our therapy better, and we haven't so many of the problems that troubled us in the beginning days, although there are plenty of troubles now.

You will note that he mentions in the closing part of

this extract the fact that he does not have just the same troubles which he used to have. When Dr. Frymire visited Bolenge on his way to Lotumbe when he came first to the field, he brought with him some very wonderful and powerful pills which happened to be of a pink color. For several years after that, whenever he came to Bolenge, he was always pestered for more of those same pills. He would ask the people what was the matter with them and they would reply, "Doctor, it doesn't make any difference what is the matter with us, we want those same pills which we had before." "But I don't know what kind of pills to give you unless you tell me what your sickness is." "But Doctor, what we want is some more of those pink pills which you gave us when you first came to our country."

Thus far we have been looking at this fight against disease almost entirely from one standpoint. It must not be forgotten that it is rendered vastly more difficult by fatalism and superstition. Nothing is more annoying to the medical missionary, or to anyone who tries to do anything for sick people among the Bankundo, than this almost universal fatalism. The white doctor wants the help of the will of his patient, but he finds that the patient is far too resigned to his fate. The average man, when told that the result of the diagnosis shows that he has a very serious disease, says immediately, very calmly, "I am going to die." The Christian doctrine of resignation seldom needs to be emphasized in the instruction of the people. On the contrary, one needs continually to exhort them to the equally important idea of working out one's salvation. The doctor has always to be urging the patient to put forth the energy of his will power, and to make up his mind that he is going to get well.

—Photograph by Dr. G. J. P. Barger.

The African Masons Who Built the Bolenge Hospital

This fatalistic attitude is partly accounted for, at least, by the other factor of superstition. For the native conception of the etiology of disease is that each pain is somehow, directly or indirectly, connected with a mysterious other world which we might call "the spirit land," and frequently the child of the Forest believes that an enemy with poison or charm has set those evil influences in motion, and thus has caused him to be sick. He does not often mention these things to the white man, but they are nearly always at the back of his mind.

So the gospel is good news indeed to the fettered minds of these primitive folk who are in a very real sense the children of fear. For whenever the gospel of the Son of God has begun to set them free from superstition, then the fight against fear has begun. Moral courage is begotten with the coming of the new life into the heart, and so the preaching of the gospel and the healing of the sick go hand in hand in the person and the ministry of the medical missionary. He is not simply a physician, working against disease in a foreign land, but a missionary as well—an evangelist and a pastor and a healer all in one.

Dr. Frymire and the other doctors in the Congo have some dreams for more efficient service. They feel that the time has come when they ought to have better facilities for carrying on their work, and to be enabled to give the time to that work which they know, as all of us know, it deserves.

Now one of the things that they are dreaming about is that in the future they will not need to be building their hospitals or their own homes. In this they have not been in any way different from those who went out for evangelistic, educational or any other special service. The exigencies of a new work in a primitive land have made this kind of work necessary for many. But now, in common with the rest of us, they believe that the time has come when we ought, each one of us, more and more to specialize in the particular thing for which we are fitted by preparation and experience. Most surely the task is a common one, and all of us want to find in it the joy of a common service. But real unity of purpose and of service may well be maintained with very fine specialization. There is a certain fascination about the erection of buildings difficult as it is, and there is therefore the danger that the medical missionaries may be weaned away from that which is really their work, and might even depart from their first love of the ministry of healing. Then also, if their hands be occupied through many months with industrial work, they feel that they may possibly lose that delicacy of touch which difficult operations require. It might be that just when the doctor is anxious to save some life by that delicacy of skill, he would find that his hand has lost its cunning. So they are dreaming of a time when they may really major in medicine

Dr. Hagman and One of His Patients, Nantungchow, China

Dr. Hagman writes: Before the operation the woman weighed 210 pounds; the tumor in the second picture weighed 117 pounds. The change of expression on the woman's face represents fairly well the change in attitude toward the foreign doctor and the gospel he preaches, that many of the patients experience through a short stay in the Christian hospital.

Others are dreaming likewise of specializing in industrial or agricultural training, in boys' or girls' schools, or in evangelistic work, but we are thinking here in an especial way of our medical missionaries.

Dr. Frymire indicated in another place in his letter that they need very much more extended facilities for in-patients:

> The present plant is all taken up with the dispensary treatment rooms and operating rooms, so we have no place to keep patients at present except in their homes, and you know what the word home signifies in this land. Whoever works at Lotumbe must provide immediately for at least one hundred in-patients, and there ought to be shelter for that many more strangers of the ambulatory type.

No doubt all our physicians would place among their most imperative requirements the sending out of more trained nurses for assisting in the medical department. In his letter, Dr. Frymire gives unstinted credit to the splendid help of Miss Goldie Alumbaugh at Lotumbe. Miss Tessie Williams, who is graduating this year from the College of Missions, will be sailing in September for the Congo, and Miss Buena Stober, who is also in the College of Missions, will be going to the field next year. The ideal would be for us to have two nurses at each of the stations.

Then, the special requirements of an aggressive campaign against sleeping sickness demand that each station have a special lazaret, where patients afflicted with this disease can be kept segregated from other patients and from the people in general. Thus far it has been necessary to keep them too close to other patients and to the villages, and even to the houses of the missionaries.

Still another almost imperative need is some better lighting equipment. The size of the medical work on our stations, as well as the requirements of the other kinds of work which are carried on at those stations, makes it evident that it would be much more efficient for us to have a small electric plant of the farm lighting type rather than to have to depend upon candles or even smoking kerosene lamps and lanterns. More and more as the work increases, emergency operations are going to have to be performed at night, and of course modern medical treatment, and dentistry as well, almost necessitates the use of electricity.

The Woodward Avenue Church in Detroit has set a good example in this respect by giving to Bolenge station a power and light plant of this type. This first plant is being sent to the field this year, and it is hoped that it will be duplicated at all the stations and, of course, for all the hospitals. Also the small launches, which have been provided for by the energetic efforts of the Women's Missionary societies of Missouri and Illinois, will be of great help. They will enable the doctors to get from place to place in comparative ease and safety, to look after native helpers, such as those whom Dr. Frymire has placed at strategic points in the Lotumbe field, and also will enable the doctors to go to see government officials, traders and other white people who need, too, their gracious ministry. And so many of these white men are bringing their wives and children with them.

Dr. Frymire feels, and no doubt he expresses the feeling of all his colleagues, that simple, up-to-date water systems ought to be installed in each of our hospitals, so that running hot and cold water will be ready for the doctor's use at any time. It seems that it would be impossible to make these installations sanitary in the best sense, or his work really efficient, without such water systems.

To sum up, what those doctors of ours are dreaming is that modern science will bring to them every aid which it can offer. They feel that they ought not to be asked to do their work any longer with the least possible help

(*Concluded on page* 64)

From Judaism to Christianity

By ELIMELECH KORN

From Charles A. Finch, pastor of the Central Christian Church in Kansas City, comes the brief message: Elimelech Korn came to us some three months ago and asked to be baptized into Christ. He was attending the Kansas City University and taking the High School course that he might have a thorough ground-work in English for the superstructure he has planned to build. Of slight form, with the Hebraic cast of features, intense, intellectual and serious minded, a Hebrew scholar and linguist of the Slav and its related tongues, he has a great vision—that of returning as a missionary to his people. His father was a priest, skilled in the rabbinical lore that characterizes the "intellectuals" of his people, and had destined Elimelech to follow in his steps. His story follows. You may read for yourself some of the surprises that came to a Jewish boy who for the first time in life turned his wondering eyes upon the "land of dreams"—America and, regarding with amazement its material wealth, was destined to be more astounded by the spiritual revelations in the New Testament which the workers in the Chicago Community House were instrumental in opening up to him. Paul returned to Ephesus because the "adversaries were numerous." Elimelech Korn is going into the conflict for Christ for the same reason. How would you feel if you should receive a letter from your own family in which the hope was expressed that "you would drop dead," because you had become a Christian? Yes, amid honor and disrepute, amid slander and praise, regarded as a deceiver yet proved to be true, as saddened yet always rejoicing, as poor yet enriching many, as having nothing and yet possessing all things—this is his lot in life. The challenge of Christ has gripped his soul, stirred his imagination and won his heart. He hopes to enter one of our own schools as soon as possible and return as a missionary to his people. May his message gladden our hearts and lend him true friends for he has counted all things as loss for Christ.

LEAVING ancient and medieval Judaism without comment, let us think briefly of the Jewish faith of modern times, which contains three distinct elements, all of which originated in the seventeenth century. The first of these was founded by Bal-Shem-Tov, a Russian Jew who founded the Jewish sect known as *Hasidism,* which teaches that God gives different gifts and powers to different individuals as, to one, healing by which he may heal the sick and perform miracles in the name of Jehovah. Holiness and humility are stressed within this sect, as is also rigid conformity to the letter of the law and to customs, as written in the Old Testament. Children are carefully taught in the home as well as in the synagogue; discipline is very strict, bordering on the extreme. In this type of the Jewish faith I was born and reared, and to it I owe much, for it is really a great and worth-while heritage.

The second element in modern Jewish faith was formed in western Europe by a group of German Jews under the leadership of Mendelsohn. This is known as the *Haskula* period of Jewish history. It was characterized by an education broader than Talmudical study and was liberal even to assimilation with Gentiles. These have been known better as Reformed Jews, from their extremely liberal ideas, as opposed to those of the first type who are extremely conservative.

Elimelech Korn

Between these two extremes there naturally arose a neutralizing or compromising element which came into being through the efforts of Vilner Guon—the grand and famous figure in Jewish history, who won unto himself the majority of the following in the camp of Israel. He was a valiant Jew who fought bitterly both conservative and liberal, and who contended rather for a strong Talmudical as against a strong Biblical training, laying emphasis upon the tradition of Rabbinical sayings. These are better known as Orthodox Jews.

It was in the ancient town of Miculince, Poland, that I was born. My little town, which I love so much and cherish always in my memory, is so clear and real to me as it nestles there amid the hills, with tangled streets and public square and market place; with low built homes of mud and straw, with floors of earth and roofs of thatch; with no fine arts or monuments or architecture, but with an air of age-old mystery over all. The severe, serious-visaged folk wending their way to and from the synagogue, only add to the whole an impression of a desperate struggle of the Jews to conserve, at all costs, the ancient faith of Judah.

Looking back over my twenty years, I see myself a simple, ignorant Jewish boy of ten, walking twice daily to the synagogue to say the prayers my father taught me—prayers which I still unconsciously repeat in conscious worship of Jehovah and which are, to me, a source of strength.

With great pride and joy, my dear father dedicated me to the service of a rabbi and continually kept me in Cheder, a private parochial school. My heart was filled with the sacred purpose of life, and I gave myself up to preparation for it with earnest zeal. Even at the time, questions came to me concerning the immortality of the soul, and the uncertainty of life after death perplexed and troubled me.

The day chosen for my departure for Russia, for rabbinical training, was the anniversary of my mother's death. This was observed as was the custom, by burning candles and saying prayers, in friendly greetings and in eating cake and drinking wine. During these ceremonies I asked, "Father, of what necessity are the mourner's prayers?" He re

mained silent for a while, then took my hand and blessed me but did not give me any answer.

I went away to Slonem in the province of Grodno, Russia, where I studied three years to become a rabbi. But no proof was given me of the immortality of the soul, nor ever was until I learned it through Jesus Christ, in the later years. I thank God for the spirit of inquiry He gave me, a boy of seventeen, as a result of which I am now able to follow my Lord in meekness and humility.

THE answer to my questions by the rabbis and other learned Jews was that we should take a passive stand toward those passages or, as we read in the Talmud, "Teach your tongue to say 'I don't know.'" At last the answers I received were blows on my head which did little to clarify my thoughts but which, when I remember them, strengthen my present faith.

My questions were such as this: What is meant by "The seed of the woman shall bruise the serpent's head?" Gen. 3:15. Isaiah 61:1, 2, Psalms 2:22, Isaiah 7:9, and Isaiah 53, Exodus 12:13, Hosea 6:6, Mica 3:12, Jeremiah 26:18, and many other similar passages troubled me. It is clear to me now as a Christian in studying the New Testament, that Jesus was first of all a prophet. Prophecy in Israel had been dead for a long time although Israel had, again and again, sighed for the return of Elijah and the prophets.

The new era, as I see it now, began with John the Baptist. He was the prophet for whom Israel and the orthodox Jews of today are still longing, although my people knew him not when he came. Our Lord was the prophet like unto Moses whom God was to send (Deut. 18:15, Acts 3:22, and 7:37).

Not so much because of what was taught me, but rather because of the things not taught me in the rabbinical school I was somehow dissatisfied. After five years I decided not to become a rabbi. I first thought of teaching Hebrew as a means of earning a living and later went to Berlin, Germany. My brother in America sent me a ticket to come to him, and I was very happy indeed for I loved my brother very much and America seemed to me to be a land of all good things. In New York I worked with my brother, enjoying material success, but I was not satisfied with mere money getting, although most Jews measure success by that standard.

Deep down in my heart I had a longing for I knew not what, which I could not stifle or put away for long. Here and there I could see hundreds and thousands of Jewish people running hither and thither in order to make money and to enjoy worldly pleasures. I could not because of Isaiah 43:20, which continually sprang up in my mind: "The people which I formed for myself, that they might set forth my praise." A feeling arose within me that my people are not obeying the command.

At the close of 1914, I made up my mind to go West. Stopping in Chicago to visit friends and a cousin, I landed as usual in the Jewish ghetto. Again I obtained a position which yielded good money, and was very happy except for the tugging at my heart which I could not silence.

As I was walking with friends one evening in the vicinity of Twelfth and Halstead streets, we came upon a window laden with reading material of various kinds. By nature a student, I expressed a desire to investigate the display. My friends objected and, as I insisted, they left me and I went in alone. A pleasant-faced young man in charge greeted me in a friendly fashion and with a kindly smile asked me if I read Hebrew. On answering in the affirmative he handed me a New Testament which so amused me that, being filled with uncontrollable laughter, I left at once taking the book with me.

Beginning to read the New Testament through curiosity, I continued from interest which steadily increased, finding answers to the perplexing questions unanswered by Jewish rabbis and learned men in days gone by. Its meaning gradually unfolded as I read. With all my heart I thanked God for the faithful missionary in the Chicago Hebrew Mission, who gave me the first New Testament I ever saw in my life, and which was to me the key unlocking the spiritual understanding of my soul.

One thing that I could not understand was the division of the Protestant church into sects, often antagonistic and unfriendly. But my ceaseless longing for a higher spiritual life ever spurred me on to seek out the greater truths as presented by the Christian church, realizing that greater light must come through a more competent understanding of Christ. I sought in every way to bring my life into harmony with His teachings. I had sacrificed much, but I knew that there was much to gain so I set myself untiringly to the task. From the time I first received the New Testament, I experienced five years of agonizing spiritual struggle, until at last I came out tried, as by fire, on the side of Christ and the New Testament. A little child may learn to love Jesus as his personal Savior, and we realize that religion, whether of man or child, from the standpoint of the New Testament, is but loving Jesus.

But then again, I was confused in choosing a church. However, at last my search was ended, and I am now glad and happy because I found the Christian church which truly supplies my spiritual needs.

It was in May, 1921, that a Russian Jewish Christian friend told me about the Brotherhood House in Chicago where two persons might obtain a comfortable room with two beds, steam heat and electric light, and with free use of the library, for "$2.00 a week each," or for fifty cents more a single room including the free use of a kitchenette, if one desired to do his own cooking. The rooms were cared for by an efficient maid who comes every morning and makes the place look like an oasis in the Sahara desert.

On visiting the Brotherhood House I found it all my friend had said and more, and Mr. Borders, the kind director, soon had me installed as a member of the household, where I remained for ten months. This meant more to me in a spiritual way than anything that had come into my life, not so much from any preaching

(*Continued on page* 34)

Wanderland — Wonderland

Betty Found Something To Do.

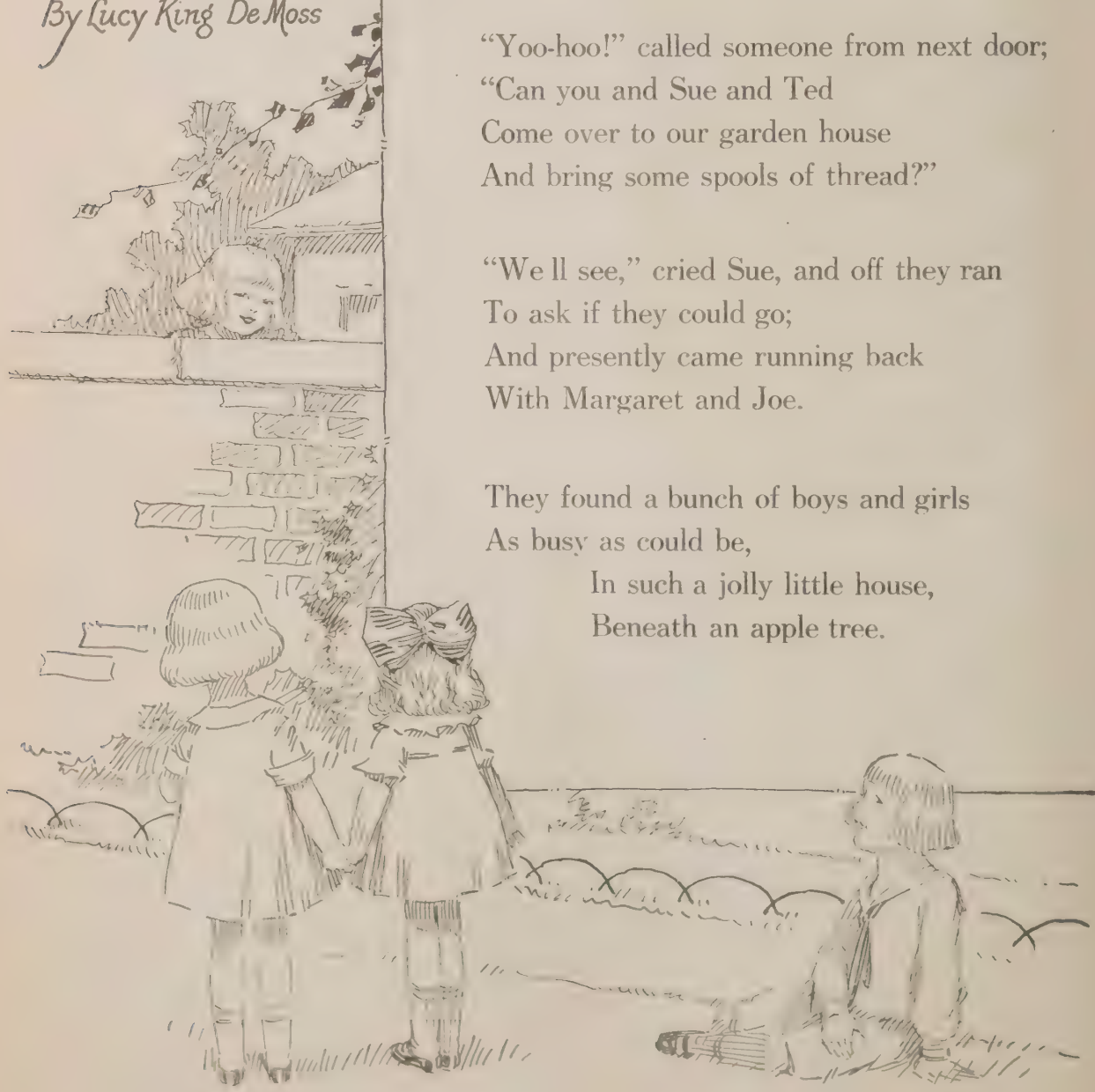
By Lucy King DeMoss

"I wish," said Bettie with a sigh
"I had something to do.
I've played 'most everything I know."
"And so have I," said Sue.

"Yoo-hoo!" called someone from next door;
"Can you and Sue and Ted
Come over to our garden house
And bring some spools of thread?"

"We ll see," cried Sue, and off they ran
To ask if they could go;
And presently came running back
With Margaret and Joe.

They found a bunch of boys and girls
As busy as could be,
In such a jolly little house,
Beneath an apple tree.

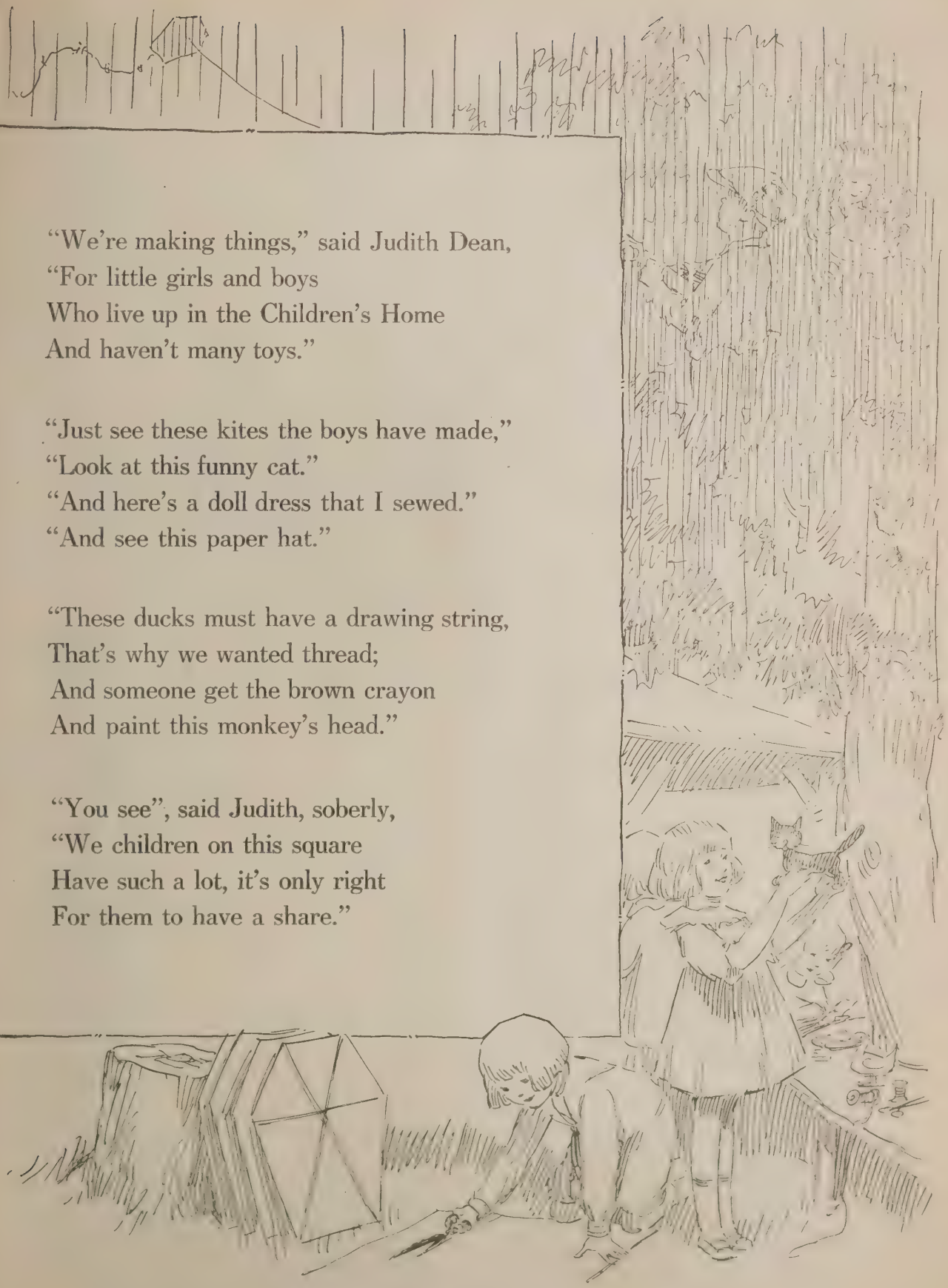


"We're making things," said Judith Dean,
"For little girls and boys
Who live up in the Children's Home
And haven't many toys."

"Just see these kites the boys have made,"
"Look at this funny cat."
"And here's a doll dress that I sewed."
"And see this paper hat."

"These ducks must have a drawing string,
That's why we wanted thread;
And someone get the brown crayon
And paint this monkey's head."

"You see", said Judith, soberly,
"We children on this square
Have such a lot, it's only right
For them to have a share."



I heard there, but rather because of the simple contacts that I made as I went in and out of this lighthouse which is truly a Brotherhood House in spirit and in truth. I noticed the daily lives of those in charge, their faithful work and their complete surrender to Jesus Christ, and they showed me through their lives of service and sacrifice, regardless of race or creed, what it really meant to accept and follow Him. During this time I truly learned to follow my Lord and Master. They talked to me and sympathized with me, thus helping to heal the hurt in my heart from being cast out by those I love, on account of my acceptance of Christ. I learned there, too, to pray, "Father, forgive them: they know not what they do."

I have called the Brotherhood House a lighthouse, which it is in the truest sense. There it stands on Fourteenth street in the heart of the congested district of Chicago, a slum area where live a conglomerated mass of Jews, Russians, Poles, Italians, and those of many other nationalities, in tumbled down shanties or big ramshackle tenement houses—places where human beings are packed like rabbits in hutches, under indescribable conditions of sanitation and morals, surrounded by factories and sweat shops and business houses of various kinds.

Within its confines are some charitable institutions—all too few—among which is the Brotherhood House, giving help, physically, mentally and spiritually to whomsoever is in need of help, and in any way. It is the object of the workers there to lessen the trials, soften the hardships, ease the sorrows and dispel the gloom of the community, where there is dearth of sunshine and joy and all else human beings need in life.

I am so happy, and thank and praise God for the noble Christian work of the Brotherhood House in its efforts to heighten and gladden the weary and dreary lives around it. The workers there have faith in men, helping them in material ways to help themselves, giving them the precious word of His truth, and obeying our Lord's injunction, "Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you."

My conversion was not as a kind of cataclysm, but as the gradual growth of a flower in the spring, warmed by the sunshine and refreshed by the rain. There comes a time when the flower bursts in full bloom, as there came a day when my conversion was complete, under the influence of the workers in Brotherhood House. I chose the Christian church, as I said before, because of its simplicity. I was baptized in the Central Christian Church in Kansas City, Kansas, and was received into membership in that church. I hope I may be able to pass on to others those things which have come to me, remembering that Jesus asked us to let our light so shine that others may see and may know that we have been with Christ and learned of Him.

In and Around the Bungalow in India

By WALTER G. MENZIES

OCCASIONALLY requests come to us at the bungalow from friends in western lands, peculiar in their pointedness and unique in their asking. From among the many that have come to the writer I quote this one: "Send me a description of the various species of monkeys found in India and a detailed description of their characteristics." The request was a modest one; the task involved meant volumes. To a zoologist on the prowl, India has many secrets to reveal. Of birds and beasts and creeping things, "the half has not yet been told." In the world of nature India holds many a surprise for the newcomer, and the thing that impressed me greatly on my arrival in India was the tameness of the birds. At first, this was rather amusing, but later it became a regular pest and most distracting. When it comes to whistling, the birds that frequent these parts are pretty much like the Ephramites in pronouncing "Shibboleth", they simply can't make it. Like most babies both in the Orient and the Occident, they know how to shout and scream but to whistle and sing is impossible. It is true that some of them make a brave attempt at it but, after having gone so far up the scale, they break down and seem to announce as the little boy did when reciting in his class, "Teacher, I can't make it."

Nor would I say that the lack of their musical ability is made up in the beauty of their plumage, but whatever color they do have the brilliant sunshine of India shows it off to advantage. Of the birds that pay their respects to us in and around the bungalow yearly with a longer or shorter stay, I am not prepared to say that either in plumage or musical ability, they would compare with the birds in western lands.

The sparrows dodge in and out of the bungalow from sunrise to sunset and insist upon building their nests in every crevice and corner. Their name is legion and if in Palestine they were sold "two for a farthing," it would be far more than difficult to get that much for them in India. In one of the bedrooms of the bungalow we have a large mirror and many a battle royal have we witnessed between the sparrow and his own reflection. They delight to pilfer especially when the table is set. Time and again have they set at nought our conversation with their loud shrill chirping. At one time the inmates of the bungalow purchased an air rifle so that we might disturb their feathers, but only for a little while did it prove successful.

The swallows wheel in and out of the veranda where they generally put up for a season under the rafters of the bungalow. Their sound is somewhat more melodious than that of the other birds. The minah or India starling is tame enough, but like many people of the land he seems to be permanently engaged in warfare with all his connections unto the third and fourth generation, for

From early morning till late at night
He loves to quarrel, pounce and fight.

Again, amongst the feathered tribe of India, the crow—the genuine black crow, might well be called a near relation to the once noted thug of this fair land. The crow is a robber out and out and like the thugs of old, he acts as if to steal was the object of his birth. He will swoop down on the table and pick up everything he can get hold of, especially when the table is set for the morning meal on the veranda of the bungalow, during the hot weather. He will perch himself at a distance on the limb of a tree and "caw caw" at you until you long for wings to bring the "black devil" to bay. The crow in India has his own little song to sing and if one could understand his language and enter into his peculiar mental qualities, we might have more to say in appreciation of him, but our experience in India has made us feel that he is not only black in color, but still blacker in nature and ways.

A FEW of the birds of prey are beautiful objects, some of them on account of their size and boldness of flight. The kites will whirl and sweep over the mission yard and their carriage away up in the air is beautiful. In a moment, in the twinkling of an eye, they will swoop down and carry off a good sized chicken. The people who have chickens in India have to keep a strict watch over their brood in order to save them from the kites. It is no uncommon sight to see people pass by the mission gateway on their way to the town market, carrying their goods for sale on their heads when, all of a sudden, these large kites will swoop down and take from the basket whatever they can lay their clutches on, and be off with it before the people can do a thing to prevent it. I have seen and heard not a few village women, after having lost such an article from their basket, lay their burden down and abuse the kite soaring away up in the air with the stolen trophy until they had seemingly used every epithet in the Hindi language. They could not have said more had the thief been a human being.

Off to the north-west of the bungalow are the slaughter-houses in one of which the cattle are killed and in the other the sheep and goats. Here on the walls of the slaughter-houses or on some nearby tree are seen hordes of vultures waiting for the pickings. These are the birds of prey that are the scavengers of India, and a look at these uncanny creatures is sufficient proof of the statement. It is simply astonishing to see in what a short time these birds can clean the dead carcass of an animal, leaving nothing but the bones.

The mission garden contains about two hundred fruit trees, especially the guava, and the pests by day are the green parrots. They are there by the hundreds. They dig down into the ripening fruit with their crooked beaks, and cause decay to set in thus rendering the fruit useless. Accompanying the green parrots in this work of destruction are the little grey squirrels, for these hide themselves in the fruit trees and nibble away all day.

Even night does not bring rest to the garden watchman, for while he has had to contend with the green parrots and squirrels during the day, at night there come the huge bats, called "flying foxes," whose delight also is to pillage the fruit trees. These are immense in size and have enormous wings and a little furry fox head. They roost on the peepul tree in the daytime hanging head downwards. The fact that they do not come forth in the light is proof enough that their works are evil; "the thief cometh not but that he may steal and kill and destroy," and will strip a garden in a night if allowed to do so. The old man that looks after the garden is a subject for Kipling to handle. On all sides of the garden he has his tin cans hung up on the trees, and these he has at his command by means of ropes attached to them. He sits in the middle of the garden and gives the ropes a pull and the "bang-bang" of the old tin can accompanied with the war whoop of the old man scares these prowlers away, at least for a time. This performance however is repeated all night in order to save the fruit crop. When awakened at night by this bombastic display, we can hear the old man shout at these flying foxes, "Ha, ha, you thieves! You will come along here at night when the sahib is asleep; you are afraid to come in the day for you know that master has a shot gun and he'd put some *masala* (powder) into your feathers. Get away you old thieves and robbers; ha, ha, get away." The tom tom noise of the old tin cans and the night oratons of the old man are the strongest defences that can be put up against these night intruders and, if it were not for these, of the fruit, there would be none.

Bats there are of another variety that frequent the sitting room of the bungalow at night. They hover around and blinded by the light of the lamp they keep flying against the walls of the rooms. A bat hunt at night with tennis rackets or sticks is no uncommon sight at the bungalow.

DURING the cold weather peafowl make their home in the groves all around the bungalow. In the hot weather when there is little to be had in the jungle or fields they find their way into the mission yard and figuratively speaking "wipe their feet on the back veranda door mat." We very seldom trouble them at this time of the year as they are not good for eating, but in the cold weather the breast of the peafowl is our Thanksgiving turkey. They are quite destructive to the crops and the farmers come and ask us to kill them, as few of the natives are allowed a gun license. There are parts of the district where these "kings of the feathered tribe in the jungle" are revered and to touch them would greatly arouse the prejudices of the people. They are quite tame unless they see you with a shot gun in your possession. You can scarcely imagine anything more artistic than the spread tail of the peafowl and his light fantastic toe display.

From September until the month of March it is quite a common sight to see flocks of wild geese and duck pass over the bungalow on their way from lake to lake and from river to river. Unless the geese are young they are hardly worth shooting at, but the duck are as tender and sweet as one could wish to have them. In the winter we have a good deal of this species of fowl for table use as there are large lakes behind the bungalow that furnish us with shot and shrapnel practice. During

(*Concluded on page* 37)

Lee Gway Gwäng

By JAMES C. OGDEN

LEE GWAY GWÄNG, our beloved pastor in Batang, is about thirty years old. He and his younger brother Lee Gway Yuin were taken in as orphans in 1904 in Tachienlu, by Dr. Shelton who baptized them. These two boys have been under our personal charge and training until our furlough. The younger Lee is now with Dr. Osgood in Chuchow, China, doing some work in medical studies in which Dr. Shelton gave him an excellent start, and in which Dr. Hardy has helped in a practical way. These boys, both Christians, are doing an excellent job for Christ among their own people.

Their father was a Chinese official; their mother was a Tibetan lady. These died and the Lama priests took what they had, turning the two boys out to beg.

The older boy, then twelve, with his six year old brother went to Dr. Shelton's door and said, "Please take us in. We're ashamed to beg." The older said, "If you will take us in now, when you get old we'll take care of you." The Doctor said, "Come in, boys." They came in to a new influence and a new life and, young as they are, they have received and passed on to others great good, and to many eternal life.

Lee Gway Gwäng, our ordained pastor, is a powerful preacher with a passion for souls. Every day at noon he is found on his knees getting light and strength in the secret place of the Most High. He has baptized about forty and is the shepherd and leader and counselor of hundreds in Batang. I have actually known priests and others to ride several days on horseback to talk religion with him. He is sowing the seed in tract, gospel, word, life and has traveled thousands of miles preaching to villages. There will be a harvest some day—slow now but sure.

He baptized Dorris and Dorothy Shelton, and stood at the grave of his beloved rescuer and preached his funeral sermon. Who else knew the heart of our martyred Doctor Shelton better than Lee Gway Gwäng, and who could interpret the meaning of his life and death to both Chinese and Tibetans better than he? He speaks both these languages and a third, namely, the language of love.

In 1911 when, on account of the Chinese revolution, the missionaries were compelled to leave Batang and seek a place of greater safety, Pastor Lee, then a mere boy, took entire charge of the little church and Sunday school and, through flame and fire, held the little band together. In this time of testing he proved his worthiness for his present position of leadership.

We have heard the natives say "Pastor Lee is the best man we know." He is kind, gentle, sympathetic and loving. He is in the church at certain hours each day, and the people go to him for advice and ask him many questions about Christ. He counsels them and teaches them. Human nature is about the same the world over. They bring their troubles, successes and failures to him and he helps them.

He writes his own tracts and draws the illustrations for his own sermons in color. He uses these in the church, or on the street, or on the road. He moves men. Many ask to be baptized, but in this particular field, where other religions are systematized and secret societies are vicious, all those who ask for baptism are carefully taught the full meaning and consequences as far as possible, and the burden of this work is now done by Pastor Lee. We call him our Timothy. He has a head, heart and mind of his own and he feels it an injustice when any of these are dictated to or forced into sectarian channels. He understands Christ and the sacred Word with the mind and heart of an Asiatic, and its eastern setting, imagery, parables, poetry, doctrine are clear to his

Dr. Shelton With Three Tibetan Friends

Lee Gway Gwang is seated on the right of the group.

mind. He preaches with a power that stirs to the very depths of one's soul. I have had that experience in his audience many times. "He shall guide you into all truth." "Ye shall know the truth, and the truth shall make you free." May this man be free in his spiritual life and conscience to proclaim the unsearchable riches of Christ to his own people in their own tongue. May he have our prayers that he may be kept strong in the faith, faithful to the end, true to his Lord and a powerful influence even to the ends of the earth. He bids fair to do this.

At Home on Furlough.

From the Diary of the Ministry

By F. E. SMITH

THE following eloquent letter tells a story too intimate for words yet it is but a part of the daily and ever-changing glory and pathos of the ministry. This couple is given fifty dollars per month, the maximum of ministerial support under the present policy. It ought to be double this amount to provide the necessary care and treatment, as well as to conserve the health of the wife. The heroic devotion of this preacher's wife is but the more exalted expression of that service given in multiplied places throughout the land. When the church helps nurse such a man back to health and service she writes an enduring testimony of her soul. His work will be sweeter and finer still, and all who know of this love-compelled act in such a time of trial will give new honor and support to this sacred ministry. I knew him and his happy disposition in Drake University. His glowing health indicated he would be among the last to break. He loved the church. He and his faithful wife gave themselves to the ministry with sacrificial devotion. They are loved dearly wherever they have ministered.

* * * * *

Dear Brother Smith:—I hardly know what else to tell you. Mr. ———— thinks you know of his work up until this last year. I am sure we have been as thrifty as the average preacher but his sickness came at a bad time. In 1920 we moved to Texas in the Rio Grande Valley. Such a move is always very expensive but we would have made it all right if he had not taken sick. We had a splendid church, wonderful people and a good salary. In just four months he took sick, but continued Sunday services until April.

The nature of the illness made it very expensive. He had what seemed to be a stroke of apoplexy and his right side was paralyzed. In forty-eight hours he could move again but was delirious, with head drawn back and high temperature. The trouble was variously diagnosed as tumor of the brain, spinal meningitis and cancer of the stomach.

We were in a hospital in San Antonio for five weeks, paying $45 a week for a room and $91 a week for nurses, besides doctors, laboratory tests, X-ray pictures and my own expenses. Finally on the sixth of July, after the doctors had said they did not know what was the matter with him and could do nothing for him, we went home. He became much worse, due we now think to the low altitude. He was still delirious and his heart action was bad. It was necessary to have two nurses all the time as I was pretty well worn out and anxious.

The first of August we decided to go north. His heart began to get better and he has needed no stimulant since. The trip was very expensive; Pullman reservations alone over $100, nurse $300, ambulances, emergency hospitals with regular fare amounted to over $700. Our doctor here calls his disease sleeping sickness. He also had a specialist who agreed with him. Inflammation of the brain still continues. The doctor holds out little hope of his recovery.

From June to October of last year his mind was a blank. In December he had a convulsion and his mind was gone again. He has not been out of bed since June, 1921, and is very thin and emaciated, weighing less than 100 pounds. In the last three months he has been able to digest his food and has gained some in weight, but has lost all use of his lower limbs. His mind just now is much better and he is able to read some.

We have always given all we could to the work. We have worn out three Fords and a Buick, bought and kept up with no help from churches we have served. Salaries have not gone up in proportion to living. I am a minister also, but we have never had more salary on that account. We have never lived extravagantly; have saved something every year—but here we are. It takes all of my time to care for him, as you can see, otherwise I might do something to gain a livelihood. Perhaps I might have used our savings more wisely, but you cannot economize when it means a life. I don't know whether we would be entitled to any help from the brotherhood, but we do appreciate your interest in our welfare and the help you are giving where so much needed. Most sincerely.

In and Around the Bungalow in India

(*Concluded from page* 35)

the camping season the village lakes and ponds furnish us with opportunities to have duck meat for our larder.

At a certain season of the year the trees behind the bungalow are regular camping places for wild, green pigeons. The meat is very sweet and tender and makes good eating. Quail and jungle pheasants are very plentiful in some parts of the district, and it is always a pleasure to have a something like this for table use.

This will not present to the reader a "detailed description" but will merely serve to give one a little touch of the bird and fowl life as the missionary sees it in and around his bungalow in India.

Tibetan Women

By NINA P. HARDY

IN a great many respects, the women of Tibet are like women the world over and are interested in the same things; but in other respects, they are a great deal different.

In the better class of Tibetan families and among the real Tibetans, woman has a much higher place than she does here in Batang, where most of the women are wives of Chinese officials or of Chinese soldiers. No good Tibetan family will allow their daughters to marry Chinese; so the poorer class of women are found in the majority in the border towns. A Chinese soldier generally "has a sweetheart in every port" and when his regiment is moved from one place to another, he leaves his wife and children behind to starve or to find another soldier willing to take his place. As may be seen, this promiscuous marrying does not add anything to the moral uplift of the women or the community. A Chinaman in Batang speaks of his wife as his *ya-teo* (slave), unless he is an official or of rank above a captain, then she is a *tai-tai* (a lady of rank). Probably one reason the Tibetan girls marry Chinese is the fear of the mother-in-law. By marrying a foot-loose soldier, these girls have to contend with one less evil in their lives.

Tibetan Style of Hairdressing

This particular strip down the back is made of corals and turquoises. The tassel is made of silver and silk. Among the poorer women, the many braids are often bound together simply with strips of gay colored cloth. The process of hair bralding is so elaborate that it is done over again only when the lice become unbearable.

Most Tibetan women are industrious; they have to be or starve. But these *tai-tais* spend their time drinking and gambling. Then too, nearly all the Chinese merchants, officials and soldiers smoke opium, and their wives acquire the habit too. Wine drinking is very prevalent among both men and women. To go to a home and refuse a bowl of wine is a greater breach of etiquette than to refuse a cup of tea as a guest in a Chinese home. At feasts where I have been with these women, they partake sparingly of the food, but wine is drunk in great quantities and before the meal is over, their faces are flushed and they have become decidedly hilarious.

Nothing is done in the way of education for the Tibetan women, and I know of but two or three women of the old families in Batang who can read. We have a good many girls in the mission school, but they are nearly all from the poorer class.

Here in the Batang valley, two crops are raised each year; first wheat or barley, then buckwheat or millet. The men do the plowing and sowing but the women do all the other work necessary in raising the crop. Each crop is hoed twice, then as the grain gets larger, the weeds and tares are taken out and, if the season happens to be a dry one, a great deal of irrigating has to be done and quantities of fertilizer carried out to the fields by the women and girls.

With practically two classes of women in Batang, the idlers and the ones who have to work hard all day, mission work among them is rather difficult. The idle ones care nothing about learning, and the others have not the time. Then too, we have no women trained as Bible women to go into the homes and it is going to be exceedingly hard to train them.

A Tibetan woman is very fond of jewelry and if a Chinaman has a pair of gold or silver ear-rings, a bracelet and a ring or two, with possibly a silk dress or the promise of one, to dangle before her eyes, he can buy her, body and soul. Another thing, when a girl reaches the age of sixteen or eighteen, if she does not marry some one, it is almost a disgrace. We have had several bright girls in school, whom we hoped to develop into mission workers, but in nearly every case, some Chinese soldier or official has been able to "buy" them from their parents or guardians. Of course, the officials want these girls who have an education and are above the common lot.

Last year we had one very sad case of this kind. One of our school girls, a half-caste about fourteen years old and a Christian, was given by her mother to a vile Chinese officer in spite of all we could say or do. The girl was unwilling to go and begged and pleaded with her mother, but in vain. She was beaten into submission and now, although she is but a child, she is the victim of disease and, for a time, she was insane. The husband and mother never allow her to come to church, and she is practically a prisoner. This mother sold her daughter because this official promised a home, some clothes and a few rupees to the mother.

Attempted opium suicide is much more common here

in Batang among the women than the men. That is the one way a woman has of getting even with her husband. She eats some opium, then drinks a lot of wine, tells the husband about it and he is inconvenienced to the point of coming for the foreign doctor and producing a fee of five rupees (one dollar).

It is very difficult to teach the Tibetan women anything pertaining to cleanliness, and a still greater task to get them to practice it. If a woman tries to keep herself clean, she is dreadfully ridiculed. Our matron at the orphanage says people make fun of her and say she is trying to put on airs because she washes her clothes at least once a week and keeps half-way clean. We foreigners can see much room for improvement yet.

It is amazing to what lengths these women will go to defend and protect a little bit of property. They will suffer death rather than lose their *dong-shis* (things) or *se-ra* as they call it. Last spring, when the Shang Chen people raided the Batang valley and the neighboring towns, women died of scalding rather than tell where their possessions were buried. In the fighting of June, 1920, at Batang, one of our servant women, after she had escaped from town through a rain of bullets and was safe in our compound, started back to town as soon as she had rested a bit. I noticed her and asked her what she was going after. "Why," she said, "the donkey and the little iron *go* (a cooking pot)."

Most of my work the last two years has been confined to the women and children patients in the hospital. Mrs. Ogden did what she could in visiting the sick and needy in the homes, and had a good class of women in Sunday school, who, for the most part, were mothers of school children. However, as Mrs. Ogden spent most of her time in school work, she had little opportunity for work among the women. A great deal could be done here, I believe, if we had women who could spend their time in the homes of the women. Nearly all of the homes are easy of access and the women are friendly. We need two single women at least who could devote their whole time to this work and the hospital patients. We had a native Tibetan woman whom we thought a good Christian, and tried sending her out into the homes, but she could not stand up under the temptation of wine drinking she met on every hand.

As in China, infant mortality is very high and is treated very indifferently. As long as the parents have been at no expense for a little child, they say, "O, well, it was little and no matter if it did die." I take personal care of the babies born in the hospital and such cases in the homes as call the foreign doctor. Before the case is dismissed I try to teach the mother how to bathe and care for the baby. Each one is given soap and powder, also two sets of clothes for, of course, she has never provided anything for the child.

Although we have no organized women's work as such, through the school, the church, the Sunday school, the hospital and the orphanage, we reach a great many women and are able to do something for them. We are hoping and praying for an adequate force of workers some day to do the work as it should be done. The task is not going to be an easy one, but it is going to be worth while to see these Tibetan women transported from darkness to light.

—*Photograph by R. A. MacLeod.*

Gartok, Eastern Tibet

The first white building at the right is the lamasery; the large white building in the center is the governor's residence. The enclosure in the background is the governor's grove. The Tibetans are as fond of groves and high places as was ancient Israel. It was on his way back from Gartok to Batang that Dr. Shelton was murdered.

Chief Lamas or Priests of the Lamasery at Gartok with Their Servants

The three in the center are the lamas, the other three are servants.

A Good Place in Which to Live

By EDWARD H. CLIFFORD

The Moravian Church, West Salem, Illinois

OUT of the score of men engaged in the professions and the fifty or more business concerns in the community of West Salem, Illinois, sixty, which means seven out of eight, are communicants of some one of the five churches which have resident pastors giving their entire time to their respective churches, and in which practically every one is an active church worker. The churches represented are: Evangelical Association, Free Methodist, Methodist Episcopal, Disciples of Christ and the only Moravian church in the state.

When Illinois was admitted into the Union as a state in 1818, very few if any white people had settled in the northern part of Edwards county, or in the present village of West Salem. The more southern part of the county around Albion, the present county seat, dates its settlement by people from England in 1818. The earliest of the Moravian settlers, Adam Hedrick, made his land entry on August 25, 1830. Peter Hinkle followed on May 30, 1831. After that for perhaps twenty years there was a steady stream of settlers establishing homes in or near West Salem. Most of these were Moravians, reared in or near the old Moravian settlement of Salem, North Carolina. Consequently there was not a moment's doubt as to what the name of the settlement in Illinois should be. New Salem remained the name of the new settlement until 1854 when it was discovered that there were two New Salems in the state, and in deference to the New Salem on the Sangamon river, made famous as the home of Abraham Lincoln for a few years, the name of the other New Salem was changed to West Salem.

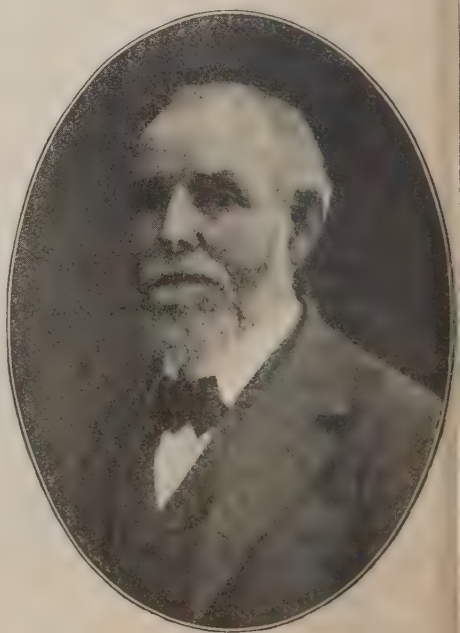
The religious census of the town shows that only ninety-nine people out of the 844 reached by the canvass (the population being only 946) are not communicant members of some church. Two-thirds of the population are enrolled in some Sunday school and all of the children are in attendance upon some church instructional meeting. The actual Sunday school attendance each week will reach between seventy and seventy-five per cent of the enrollment, twenty to twenty-five per cent higher than the average.

According to the *History of the Disciples of Christ in Illinois*, by N. S. Haynes, (page 191) the Disciple church of West Salem was organized in 1858 by J. C. T. Hall and was formed by the union of the "Long Point" congregation with one meeting in the residence of James F. Barney. James Kinner and Blashel Foster with twenty-seven others constituted the charter membership who signed an agreement "mutually and voluntarily associating themselves together in a congregational capacity to be known as the congregation of the Lord at West Salem, taking the Christian Scriptures as their only rule of faith and practice, taking no name as a church name but such as they authorize." The present resident membership numbers 204, with Sunday school, Women's Missionary society, two Endeavor societies, a weekly social night for the young people and a children's story hour twice a week on the church lawn during the summer. A net gain of forty-six has been made in the church membership during the present pastorate.

The present modern church building which houses our people was erected in 1912 at a cost which, by volunteer labor and low building prices, was kept down to the very small sum of $15,000. According to the statement of a building authority who lately went carefully over the entire building it could not be duplicated for less than $40,000. The gift of Asa Pixley of half the actual cost made the building possible. No story of West Salem would be complete without special mention of "Uncle" Asa, as his many friends knew and honored him. His memory is still held in the same high esteem as during a lifetime of over four score years, because of his simple yet stalwart Christian faith. His tireless industry and careful thrift have definitely and permanently stamped the community. Asa Pixley gave without any show and no worthy cause in church or community was ever refused. He knew that the work of the church was to go on after his death, so his generosity remembered in his will every Protestant church in the county, the Disciple church naturally receiving the largest share.

But West Salem is not living in the past—it stands resolutely and hopefully facing both the present and the future, knowing that "the best is yet to come." Plans are being carefully worked out, with every reasonable expectation of actual fulfillment, to begin, next September, religious instruction in connection with the week-day school.

Such facts as stated above have made a community which has high standards of right and wrong. There has never been a licensed saloon in the town nor has there ever been a murder committed within its corporate limits, one being recorded as having occurred some twenty years ago five miles away. When there is any real need a paper goes round "the square"



Asa Pixley

The First Christian Church, West Salem, Illinois

The Parsonage of the First Christian Church, West Salem, Illinois

(which surrounds one of the most beautiful groves of maple trees to be found anywhere), and there is money to pay off the mortgage upon a widow's home; the girl, whose mother could not do it, is given the expert medical attention needed to restore her to health; a high school graduate is completely outfitted for her graduation so that she may be on an equality with the other girls of her class who are more fortunate in this world's goods, and nothing is said about any of these things—they are just done.

People are on a level in this quiet little community—the real American aristocracy of character is the only distinction made—for everyone knows and respects everybody else. There are no extremes of either wealth or poverty—as such the latter is not known. The "melting pot" which is so characteristic of our present American population is wanting in this community, for there are only two elements—English and German, and they only by inheritance so far as the present West Salem is concerned. These two strains have been so thoroughly Americanized that it is literally true that there is not a single foreign family here. West Salem sent its full quota "over there" and met all the requirements of Red Cross, Liberty Loans and all other calls.

So West Salem, in the county of Edwards, in the good state of Illinois, is a good place in which to live. It is not perfect—the people are just as human as they are anywhere and have their limitations, and yet they are intensely in earnest in giving God and His church the first place in their lives. They believe with all their hearts that Jesus meant what He said, "Seek ye *first* the Kingdom of heaven and its righteousness."

Broadway As It Is

By I. J. CAHILL

ON a recent Sunday morning I dropped into a service in the Broadway church, Cleveland. It was just an ordinary Sunday but a number of significant things were notable that I am minded to share with the readers of WORLD CALL.

The Sunday school was in session when I entered. Two hundred and seventy were in attendance. The first thing that impressed me was the wealth of young life present. Two hundred and thirty were less than twenty-five years of age. The mathematics of this statement, impressive as it may be, is the least of its characteristics. What impressed me most was the life there, not the numbers. They were keen, alert, high type American young folks albeit I, who once gloried in spelling matches, probably could not grade higher than seventeen in trying to spell their names. It was a group to arouse the covetousness of any man with the soul of a pastor and, I take it, of any woman with the heart of a mother.

One hundred and twenty-five persons reported having read in the New Testament every day of the previous week, an indication of the downright earnestness that was in all the people in everything they did. Eleven new scholars were enrolled in the school that day.

The announcement of the week's activities included seventeen different meetings on the week days. There were four club meetings of young people, a boys' choir rehearsal, a joint hike of senior classes of young men and young women, five games of basketball by five different teams and other meetings of the more usual sort.

One notable event was a lecture by Robert Parker Miles, a lyceum celebrity. This was one of eight numbers in a course designed to afford an attractive and wholesome substitute for cheap movies which abound in the community. The course includes two lectures, one high class movie, one magician and entertainments by first class concert singers and readers. The season tickets are sold for $1.00 and the entire capacity of the house was sold in season tickets alone.

At the church service a good audience assembled for worship. Their worship seemed to me to be very real. The service was both spiritual and helpful. Seven persons were received into the fellowship of the congregation. Two had been Roman Catholics. One was a mixture of one-fourth each of German, Bohemian, French and American Indian blood. Another was half Bohemian and half Syrian.

I would note just here that a few weeks later eleven people united with the church at one service, all of whom had been reared in the Roman church. They are typical of the large numbers that drift from the mother church when they leave the mother country. Seven of these eleven were Bohemian; four were Poles. One of the deacons who served in the communion service was a Moravian Bohemian.

These facts reveal the truly cosmopolitan character of the constituency. Yet it is doubtful if any other of our congregations in the city are any more fully imbued with the spirit that we like to call American. Certainly the visiting minister who stands before the audience feels that he is looking into the faces of earnest, devout Americans.

Aside from the church service and the impressive announcement of the week's activities already mentioned, some other interesting features of the work came to my attention in conversations with workers.

The church is diligent in serving. This is apparent in what I have already written. The people are largely wage earners and

so subject to the distress of unemployment in these days. The church adjusts its ministries to this present condition. In the fall 125 persons were assisted in solving the problem of winter clothing. One hundred and fifty were provided Christmas dinners. The other Cleveland churches have helped them in some of this work. One church gave cash to be used for shoes as needed—a very happy arrangement as it proved.

The Home Department sustains a mother's meeting that is a God-send to 125 mothers of the 150 cradle roll children. At its monthly sessions two features are prominent. First is the devotional period. In the present quarter they are reading from Acts, lessons on the church in its relations to our needs; or, perhaps, the way into the church. Last quarter the readings were from John. The other feature of the mothers' meeting is social. Music, readings and other entertainment are provided, including luncheon. Miss Bessie Pehotsky is in charge of this work. The devotional series are arranged in courses and are often led by Mrs. Butchart; sometimes by the pastor.

The members of the staff of workers are both devoted and competent. They are held in honor by our other churches and indeed by all the Christian forces of the city. Miss Pehotsky takes active part in the Y. W. C. A. and Associated Charities. For several summers she was used by the Federated Churches as director of all the daily vacation Bible school work in the city. In this Broadway had pioneered the way.

F. D. Butchart has the confidence of the business men of the Broadway community. Business men, merchants, manufacturers, bankers, meet occasionally at luncheon in the church to counsel regarding community interests. He has been serving also as executive secretary of the Cleveland Disciples' Union in which capacity he has led the united work of the churches of the city into new power. These positions of leadership bestowed upon Mr. Butchart and Miss Pehotsky give testimony to the esteem in which they are held by others.

An incident occurred since the day of my visit which illustrates the impression this work is making on the community. A few days ago a woman of the community was passing the church as Mr. Butchart was coming from his office. She asked him for an interview which was arranged for the following day. She had never attended a single service of the church. But she had noticed its ministry to the community and wanted to ally herself with its activities if that were possible. After the interview in which Mr. Butchart made clear the position of the church and its program, she and her husband united with the church at the next service. They are people of force and influence. She is a member of the Advisory Council of the Associated Charities representing this section of the city. She and her husband are both prominent in the Czecho-Slovakian movement which is strongly represented in Cleveland.

The fruitage of the work is the supreme test—the lives transformed and guided and strengthened. Broadway stands this test.

John Srail, from a rationalistic Bohemian home, is completing his junior year in Hiram College. He will be a minister. Rose Kasick graduates this spring from Schauffler Training School for home missionary workers. Emma Svec, a graduate from Western Reserve University, is now with the state-city employment bureau in charge of the work of placing girls in clerical positions. Alvina Rollins, which is modern for Ribinski, is studying in Hiram. Rose Dolezal graduated from Oberlin and is now a public school teacher; her brother is principal of a high school in Wisconsin; her younger sister is yet in Oberlin. Olga Dvorak and Olga Krejci are both in Normal Training School. Louis Jisa is in the School of Pharmacy of the state university and many other young people are completing high school training in preparation for courses in academic and professional colleges.

Fruitage? It would seem abundant and rich, if life values are the basis of computation. Broadway as it is shows good pay dirt. It is making good returns. It is a good investment for the Disciples of Christ which they are making through their United and Ohio Christian Missionary Societies under whose auspices the work is carried on.

Cleveland, Ohio.

The Story of a New Church in a New Community

By R. M. THOMPSON

THE story of Northwood reads like a romance tale from Arabian Nights. It began as a dream. The dream became corporate in a packing-case on the corner of a lot. The packing-case evolved into a tent. The tent evolved into a church and out of that church evolve new dreams of a glorious future.

Ideally situated in the heart of the new and beautiful and growing residential section of Indianapolis, itself the geographical center of our brotherhood, Northwood Christian Church in a period of months has passed from infancy to maturity. Having crawled and walked she now runs. Today the church has a membership of 186, a Woman's Missionary society with sixty-five members and a financial goal of $300, a Ladies' Aid society of fifty-eight members with a financial goal of $2,000, flourishing Junior, Intermediate and Senior Christian Endeavor societies, a Bible school averaging nearly 200, with a closely graded curriculum and a trained and quali-

Faith Amply Justified—Northw

fied faculty. The missionary offerings through the United Society will pass the $1,000 mark this year. The WORLD CALL is voluntarily in practically every home.

And this is how it all came to pass. Under the direction of the Christian Church Union of the city, a committee surveyed the field and deemed it possible and wise that a Christian church be planted in this rapidly growing section of the North Side. A group of people, members of our down-town churches but living in the community, banded themselves together and undertook the enterprise. It was a pioneer task of tremendous difficulty, but under the encouragement that came from the promise of a $9,000 loan from the Church Erection Department of the United Christian Missionary Society, upon the condition that a $27,000 plant be erected free from debt, the venture was made. And a venture of faith it was. Like Abraham of old they "went out not knowing whither they went," only assured that they were responding to the call of God. With but $1,200 in hand, the promise of the United Society and an abundance of faith, courage and vision, they purchased a $7,000 lot, 90x180 feet, and contracted for the building of a house of worship. From August 1 to October 1, 1920, while the building was being erected, a mere handful, some twenty disciples of pioneer fiber, worshiped in a tent. With the coming of cold weather they met together each Lord's day in the home of Dr. George Wood, one of their number. On Christmas day they moved into the building which was then nearing completion, and on May 1, 1921, the new church of bungalow style, light, airy and convenient, calculated to serve the needs of the work for about five years, was dedicated by George Snively. It marked a new and brighter day for Northwood. Cash and pledges totalling over $30,000 were received and twenty-three people took fellowship with the church. During this early period Dr. Howard E. Jensen of Butler College served as temporary pastor.

On May 7, 1922, Northwood observed the first anniversary of its dedication. It was an occasion of great rejoicing. The Bible school attendance was 286 and the offering (for Near East Relief) was $175. Since the dedication the church membership has grown from ninety-six to 186; the Bible school average from 100 to nearly 200, with a per capita weekly offering of over thirteen cents. Although the youngest of our Bible schools in the city, on May 7, Northwood ranked twelfth in attendance and first in offering.

The purpose and generosity of the membership is indicated in the remarkable per capita offering for all purposes last year, $92.56, ranking second among the churches of the brotherhood.

The faith of her founders has been abundantly vindicated. Do you wonder that her friends refer to her as "the miracle church"? Or do you wonder that Northwood dreams great dreams for tomorrow, that she feels indeed that though

> The Past is as a story told
> The Future may be writ with gold,

and that she possesses a supreme faith that "It is not by might nor by strength but by my spirit, saith the Lord"?

Deepening the Spiritual Life of the Damoh Church

By F. E. LIVENGOOD

THE Indian Christian church at Damoh has employed a pastor for the past two years and is coming to be one of the most progressive churches in our Mission. The steady growth that has been made is at least partly due to the revival services that are held each year during Easter week. Usually there are cottage prayer meetings at several places in the town the first three nights of the week, and then evening meetings in the church from Thursday on, with some good outside speaker present. The climax comes with a sunrise prayer meeting followed by a preaching service Easter morning. This year Mr. Davis of Kulpahar was our preacher.

Now come with me and we will get a close up view of some of the cottage meetings. First we will go right into the heart of the town and stop before a fairly good-looking house. Through a well-lighted doorway we see Dr. McGavran sitting on a chair and a number of men, women and children sitting quietly and attentively on the floor. To be exact there are twenty-two children, eleven men and ten women, and we must be exact for we are in the house of the Headmaster of our school and he is a very exact man. The whole house gives you the feeling of order and system and this is increased as the Headmaster stands up to speak in his clean white suit which fits him precisely. The people have joined heartily in the songs and prayers and now all are inspired and helped as he gives a short talk on, "What must I do to be saved?"

Next we will ride our bicycles out to the edge of the city and from the main road we can see a light under a great mango tree in a field. As we approach we see a lantern in front of a rude hut of cane and bamboo woven together. Around the lantern eight or ten men squat on the ground and a *sahib* is sitting on a stool. It proves to be Hill *sahib* and he is listening with the rest to one of the men who is delivering a powerful exhortation with special and frequent glances toward two or three non-Christians in the group. After a short talk from the *sahib* and another song and prayer, the meeting breaks up.

We will stop for a moment also in our Christian village where a number of our families have built houses of their own. Under the starry sky a number of people

(*Concluded on page* 64)

Christian Church, Indianapolis, Indiana

Five Miles on Horseback

By S. H. BARTLETT

THE work in Jamaica is taking on new signs of hope and confidence every day. Now that a missionary is really here and committed to the work a new spirit pervades the churches. There are confessions constantly. All lines of work are quickening. From all the outlying stations, too, come the most encouraging reports, evidencing the fact that permanence and growth are becoming the dominant thoughts in the minds of all.

Recently, I visited another one of our outlying churches, New Bethel. Here E. A. Edwards, the native pastor of the three churches of the New Bethel district, lives. I went by tram car to Papine, the end of the Hope Garden car line which passes our home. I had been told that the rest of the way was a five-mile horseback ride. The horse provided for me proved to be a rather diminutive mule named Anna, pronounced Hanna by the boy in charge. This boy was my guide, as I first thought, but in reality he was the driver, I the rider. He walked along behind and constantly hurried the mule, much to my discomfort.

We first went down through the dry bed of the Hope River. This is the dry season and all the water of the Hope River is diverted to supply Kingston. In the rainy season Hope River is a torrent. When it rages most of the natives say, "The river is down." Here in the dry river bed men and women were working sifting sand and gravel for building purposes and for the roads. Neat piles in regular rows were to be seen everywhere, each containing a cubic yard by measure. Here I saw an ox team hitched to a cart. The yoke was roped to the horns of the oxen instead of resting on their shoulders. The oxen really push the load rather than pull it, though the cart follows them. It was interesting but exceedingly primitive.

From here the road wound and zigzagged up the Port Royal mountains which are the foothills of the Blue Mountain range, the backbone of the island. After riding three miles I reached Hall's Delight Pass, about two thousand feet above the sea. Here the view was wonderful. Papine, from which I had journeyed three difficult miles, was just below me not over half a mile away, as the crow flies, and a mile and a half farther on was Kings Gate, our home. I was at the point of a wide spreading "V," with Kings Gate on the right line and on the left I could look out over the Caribbean Sea at Bull Bay. If this "V" could be made into what the printer calls a lower case "y," at the dot that terminates the tail of the letter would be St. Catherine's Peak, the second highest mountain peak on the island. It stood like a tall sentinel back of me, surrounded by lesser peaks.

—Photograph by C. M. Yocum.

Climbing the Tree for Cocoanuts, Jamaica

The early morning ride was one of the finest experiences I have yet had. Here and there long tropical moss hung from the trees. On the cultivations which I passed, bananas in all stages of production were to be seen. Groves of cocoa palms added a touch of beauty here and there, but the mango trees are everywhere. Just now they are in profusion of bloom and the reddish, yellowish, greenish panicles cover the tops of the trees. In two or three months there will be tons of mangoes. They will cover the ground and roll down the gullies and litter the streets. The women will carry in great baskets of them on their heads. The patient donkeys will be laden with them. They will sell for a mere pittance and yet for this pittance the women will carry them for miles to the market.

Mangoes are a great product here. The best varieties are cultivated from varieties imported from the Indies. Pigs fatten on them, goats revel in them, even the dogs gnaw them, the natives absorb them and those who are a little more careful eat them delicately, while the unskilled eat them with difficulty. The seasons are not distinctly marked here and it seems strange to us that while a mango tree is in a wealth of bloom, one can see pendant from the lower branches, fruit in all stages of development even to luscious ripeness. Another interesting tree is the grape fruit with its great yellow clusters of fruit. They are not very plentiful in these parts but we see them occasionally.

From Hall's Delight Pass our way wound down into a deep valley close beset by steep mountains on either side. In this valley two miles down the road is the church. A half mile farther on and I could see it far below me. Then it seemed to be traveling around me as I journeyed down for, as the path wound about, I saw it first at my left and then ahead and then at the right and sometimes I would be traveling straight away from it. But ever I was getting nearer. Finally I passed below it and had to make one of the hardest climbs of all to reach it from the main road.

Forty years ago this work was started by W. H. Williams, our missionary. He went over the almost impassable mountain paths from Kings Gate to work in this needy community. For more than thirty years it was carried on as an outstation from Kings Gate and visited occasionally. Thirty-four years ago the present church was built. Eight years ago E. A. Edwards was made our first resident missionary and the New Bethel district was created linking Carmel with it. Mr. Edwards made Friendship Brook an outstation where we now have a good church.

The missionary has brought everything to the community in this populous little valley. He has brought them schools among other things. At first Mr. Edwards taught the school himself in the church building; now a government school has been established a little way up the valley. Their roads have been improved and a new auto road is coming up the valley to within half a mile. But as yet five miles on horseback is the best means of transportation. After much solicitation a post office has been opened and is conducted in the minister's home with his wife as post mistress. But best of all the missionary has brought to them a knowledge of God, a new sense of righteousness, a new standard of morals, a new joy of life and a new hope.

The Mission house stands on the steep hillside back of the church and is approached by a winding path. Water must be carried up to it from the valley below—water for all purposes for the missionary and his family. When this house was built eight years ago there was no other place to build it. Now the Mission owns land to the main road. The ground upon which the house stands at present

is barren in the dry season and a sea of slippery mud when the rains come. Torrents of water rush down from the hills above, under and around it. The foundations of the house are being washed away. Two main piers have already crumbled and are falling. The lower wall is undermined and must have immediate attention. I dare not leave these walls without reinforcement over another rainy season. Something must be done at once or our Mission house may be found a heap of ruins in the church yard below. The house is in sorry need of repairs otherwise but beyond the matter of preservation I deem it unwise to do much on the house where it is. It will take much concrete work and the building of a tank or cistern for water to make the place tenable at all. The cost of these and the sorely needed repairs will go far toward rebuilding the house on the very desirable site we have at the foot of the hill.

—Photograph by C. M. Yocum.

The Kings Gate Church, Kingston, Jamaica

This work was experimental at first. Its real worth has been proved and we must give it permanence. The problem of developing the churches of the island along lines of self-support is an urgent one, for their sakes as much as for the relief of our mission funds. During the long years when this church was served by our missionaries from Kings Gate, there grew up the custom that each should pay a sixpence a month for the support of the missionary. No question of ability entered in. It was a sort of church dues, alike for all. If they dropped off a month or two it made no difference; the missionary society at home always paid any deficiency. This habit clings. Recently a distinct advance was made and all the churches were made responsible for one-third of the minister's salary. This has helped much but the churches are not all equally strong and an adjustment needs to be made according to ability. We are planning a strong campaign of stewardship and tithing. The people are quick to see and ready to follow leadership. We are sure that along this line lies the way to the solution of the problem.

The home journey was a hard one, especially for the mule. Coming down the steep side of the mountain, wearied by the journey, she stumbled and I went over her head in an undignified heap. I was slightly shaken but unhurt. Needless to say I walked to the foot of the mountain. The boy said, "You'll have to carry her down the hill."

I saw some Ohio friends on the journey and it cheered me immensely. Two kingbirds looked very trim in their tropical garb. A couple of oven birds were acting very much at home. A pair of redstarts were exceedingly brilliant in their vacation clothing. A very bashful and retiring warbler flew into the bushes at my approach, while a friendly Maryland yellow-throat sat and watched me as I passed.

I reached home about six, a very tired but a very happy missionary. I was happy because things in Jamaica are looking hopeful.

Tired as I was I had to go out and take a look at the stars. The North star hangs low in the horizon. The march of Orion across the sky, almost straight above us, is impressive, led on by fleet Aldebaran, with the mighty Betelgeuse and Rigel as body guards and brilliant Sirius bringing up the rear. Canopus, next to Sirius, the brightest fixed star in the heavens is not seen from Ohio but here it is in all its glory. I have never seen the sky so brilliant especially as it is during these glorious mornings when there is just a glow of promised day in the east. While "the heavens declare the glory of God" it is a goodly thing to be permitted to serve him here, on this beautiful island.

Kingston, Jamaica.

—Photograph by C. M. Yocum.

Youthful Jamaica

To the Uttermost Parts

In the year 1921 there sailed from the United States and Canada, 1,621 missionaries, a little less than the year before when 1,690 were sent. The latest figures available give the total number of missionaries working under the Protestant Missionary Boards of Great Britain as 6,517; while the United States and Canada report 9,656. The following figures showing the income of the Protestant Missionary Societies of the United States and Canada for four years will be of interest:

1917	$20,407,861
1918	22,182,823
1919	30,872,882
1920	20,407,861

Growing In Power

By ANNA R. ATWATER

THE friends of our work in Central Mexico have been very much interested in the growth of our two church bodies in the capital cities of San Luis Potosi and Aguascalientes. When our missionaries first went into Central Mexico, counting the girls of the Orphanage who were members of the church and some other members who accompanied them, there were fifty all ready for a church organization when they reached Aguascalientes. When we recently visited the field we found a church membership in this city of something over one hundred. At the Easter time we were present with the congregation and witnessed nine baptized. Several others have followed since. The membership at Aguascalientes probably numbers close to one hundred and twenty today. Manuel Beltram is pastor of the congregation. He has been one of our evangelists for many years.

In San Luis Potosi we had a different situation. We own a very pretty chapel there, but the church membership had to be built up from the beginning. When we were in this city there were about thirty immersed believers, but the church organization had not yet been formed. The missionaries were faithfully teaching the people. We have just received a triumphant letter from F. J. Huegel, telling of the organization of the church on Sunday, June 4. We quote from his letter.

"I fear my story may seem a little too enthusiastic. During the week previous to the Sunday of the organizing we held special services each night. The spirit of joy and interest increased. On Thursday night there were four baptisms. It was with trembling joy and gratitude we prepared for those baptisms. One was the mother of a family. One was a young man from the normal school here in the city, a student every inch, who confessed that for years he had been groping after a religion of moral power and content.

"Miss Elma Irelan and Mr. and Mrs. Cornelius came over from Aguascalientes to be present with us. Thursday night Mr. Cornelius preached. Friday night Miss Irelan spoke and also Mr. Cornelius. Saturday night Mr. Cornelius, Miss Irelan and our pastor each spoke on the duties of the respective officers of the church and the Bible requirements in the matters of character and consecration. On Saturday evening two fine young women were baptized. They are manifestly devoted whole-heartedly to our Lord. The pastor of this congregation is Pilar Silva. He has been with our Mexican mission work for about fifteen years.

"Sunday was one of the great never-to-be-forgotten days of my life. The long cherished hope of our hearts that it might prove a true Pentecost was fulfilled. The dear Lord opened up the windows of Heaven and poured out His Spirit upon us.

"Miss Irelan spoke in the morning at the English service. At 3:30 in the afternoon we met for the organization of the Mexican church. Miss Irelan presided. The whole service was one of great solemnity. Every one present felt that the Searcher of Hearts was in His Temple and that the affairs of the afternoon were of deep and eternal significance. There was song and prayer and the reading of the Word and an opening talk by Miss Irelan. A new book was opened and lay there before us upon the table. The covenant was read. One by one they came forward, to write their names in what seemed to me the Book of Life, so full was my heart and so wonderful the spirit that swept over us. In all there were fifty-two that signed. Miss Irelan had explained that we were happy to have people from other churches coming to our services for fellowship and worship, and that we recognized them as Christian and that we wished to give them a place in the church book as adherents. A special covenant had been drawn up for them. To our great joy almost all came forward—in all about twenty—to pledge themselves thus to our support and to pledge loyalty to Christ. It had been explained to them that of course they could not vote. Officers were then elected. After election the officers came forward and knelt about the pulpit while prayer was offered and Mr. Cornelius, laying his hands upon each one, offered a word of prayer. At the close of the service all gathered in rooms at the back of the church to partake of the evening meal together. A spirit of joy and exalted fellowship prevailed, and what a joyful service we had in the evening, Mr. Cornelius preaching the closing sermon, a most inspiring message!

"Needless to say, Miss Irelan's supervision was just the touch that we needed. It was great. We loved her before, but now our love is greater."

And so the work in Central Mexico is growing in power. Our missionaries and their helpers are conducting services at several points out from these two capital cities. The fields stretch far all around our workers, and their hearts yearn for ability to do the larger things which wait to be done when we have more missionaries and more equipment to meet the needs of the situation. We must press into Zacatecas very soon. We must have a church building in Aguascalientes. We must enlarge our school plants. We must have at least a small farm where our boys, seeking education can help toward self-support, and where our finely trained agricultural missionary can begin his work. Our work among the young people is very promising, but we need better equipment for it and more workers.

Commencement Day

By W. G. MENZIES

ONE of the recent great events in connection with the Bible College work at Jubbulpore, India, was the Commencement Day exercises, in which six well-equipped young men graduated from the college, having completed their three years' course in English. This is the first class of students that has graduated from this college in the English course.

W. C. MacDougall, the principal of the college, had things well arranged to make the day one of inspiration to all. The church was beautifully decorated with lovely flowers and foliage plants such as Jubbulpore alone of all our stations can furnish at this time of the year The whole setting was one that added beauty to order. The Mission has looked forward with a great deal of pleasure and interest to the going forth of these men, trained, equipped and prepared for a great service to their own land and country. Much credit is due the professors who have had them in their training for these three years. They were the choice of the Mission in being set apart for this course and they were men who have had some years of experience in educational and evangelistic work. The training of these young men has largely been the work of W. C. MacDougall, O. J. Grainger and F. E. Livengood. Not only have they had their Bible College work in the class room but they have had a great deal of practical Christian work in the local church and village Sunday schools. The Mission feels that no class of young men has gone forth better prepared for the great service that is required in India. Four of the students are married and their wives were required to take certain studies that would enable them to be of greater service with their husbands in the work. These were presented with certificates of merit for the work they had done.

The first of May, 7:15 A. M., saw the student body march into the church followed by the principal of the college, E. C. Davis, who gave the commencement address, W. B. Alexander, the Mission secretary and W. G. Menzies. E. C. Davis of Kulpahar, brought the students a great message, "Let this mind be in you which was also in Christ Jesus." It was a thoughtful, spiritual, practical and inspiring message and one that will long be remembered by the student body. At the close of this most helpful address the students came forward and, kneeling at the rostrum, hands were placed upon them and prayers of consecration offered on their behalf. These were quiet, holy moments as they bowed in this sacred service, moments that will always remain sacred in the lives of the graduates of that day.

At the close of this service opportunities were given the students to give forth any message they had on their hearts. Without any exception they all spoke very feelingly of the privilege that had been accorded them in these years by the Mission. It was their desire in return for all this to give their lives entirely and unreservedly to the evangelization of India. They spoke in highest terms of the help they had received from their instructors during the three years, not only in an intellectual capacity but of the great spiritual help that had come to them.

These young men have been located at various stations in the Mission where it is believed they will have the opportunity of taking a large share of the responsibility of the work that is calling for them now. It was a great day. Pray for these young men.

Where Anti-Missionary and O-Missionary Churches Are Unknown

G. L. WHARTON is recognized as the father of foreign mission work in Australia. It was during a visit he made to that country while on furlough from India in 1888-89 that the churches received their vision of this great work, raising that year $1,250 with which to build a chapel in Harda, India. For a number of years the foreign missionary work was all carried on in connection with the Foreign Christian Missionary Society, a missionary being supported in India, one in China and one in Japan. The warm feeling existing between the churches in Australia and the churches in America was intensified and missionary interest augmented by the visits to Australia of A. McLean, while on his circuit of the globe, F. M. Rains and Dr. W. E. Macklin. However, as the churches grew in numbers and wealth, it was felt that a larger work could be done with an organization directed by home forces, and the Federal Committee was born. At the present time twenty-five Australian missionaries are supported and over one hundred native evangelists. In India stations have been opened at Baramati, Shrigonda, Diksal, Indapur and Dhond. Their territory has a million people living in about a hundred towns and villages. Last year thirty-five were baptized. They also have a girls' and boys' orphanage with 156 children, and have four dispensaries. In addition to this they still support Miss Mary Thompson in Harda, India, their first missionary, who has worked in connection with the Foreign Christian Missionary Society for over thirty years.

In China they have labored for over twenty years in Shanghai where they have a good church of fifty members and a boys' and girls' school of more than two hundred. They have recently entered interior China, in the province of Sechzuan, where they are taking over the cities of Ninguenfu and Hueilchow, purchasing the property of the American Baptist mission in those cities. Three missionaries are now studying the language at Yunnan-fu.

In the South Sea Islands, for fifteen years, work has been carried on in three of the islands, Pentecost, Oba and Maewo, where there are four missionaries and forty native teachers.

For twenty-five years special attention has been given to Christianizing the Chinese in Australia and prosperous missions are conducted in four of the six states, a Chinese missionary being supported. The Chinese Christians on their own initiative have raised $5,000 to open a mission financed and controlled by themselves in Canton, China.

It is said that of the hundreds of churches in Australia there is not an anti-missionary or an o-missionary church among them. Last year over $40,000 was raised for missionary work, an average of one dollar sixty cents for the enrolled membership. The aim for 1922 is $50,000, which would make the average two dollars per member. Each state has its annual convention and every two years a general or Federal convention is held, at which time the Federal Committee is elected. This committee is made up of leading business men and preachers.

George T. Walden, the general secretary and only salaried officer, served as chaplain for five years during the World War on a transport of 3,000 troops where he was the only chaplain. He served in Egypt, Gallipoli, France and Belgium and was made Lieutenant Colonel. He was mentioned in dispatches by Sir Douglas Haig and three medals were bestowed upon him. Mr. Walden spent seven years at Kentucky University, Lexington, Kentucky. Returning to Australia he preached for four years at Ligon Street Church, Melbourne. In 1892 the Foreign Christian Missionary Society sent him to London where he spent four years as pastor of the West London Tabernacle. For sixteen years he served the Enmore Church, Sydney, where he did a notable work, the membership being increased from three hundred fifty to nine hundred.

In the past, hundreds of young men who wished to study for the ministry came to colleges in the United States for their education. Many of these because of marriage or other reasons accepted pastorates in this country and so were lost to the work in their own land. About ten years ago a Bible College was established at Melbourne where the young men are trained and their labors thus conserved. Just recently the churches of South Australia have opened a college for girls. Mr. William Burford, one of the rich manufacturers of Adelaide, has donated property worth $10,000, consisting of a large residence and nine and a half acres of ground just at the edge of that city, for this purpose. This is the first college of the kind in Australia. Its teachers and staff are all members of the Church of Christ in Australia, and other states, notably Victoria, have also caught the vision and propose to start similar work at an early date.

Dr. Shelton and the Chinese From Whom He Hired the Horses on the Journey from Yunnan-fu

This kodak picture was sent by one of the Australian missionaries who is working in Yunnan-fu and with whom Mr. and Mrs. Duncan stayed during the long delay there. Concerning Dr. Shelton he wrote: "We indeed sympathize with you in your loss. He was often with us during their delay here and we came to love him very much."

Women's Missionary Societies and Circles

Program Helps

Bible Study*

NOTE.—Our Bible studies this year are to be based upon the Epistle of Paul to the Philippians, which is unique among the writings of the Apostle to the Gentiles. It is characteristic of the great Apostle but, unlike his other writings, it was not written to rebuke some prevailing sin or to attack some rising heresy. It was written to thank the Philippians for their "fellowship in the furtherance of the gospel" and to admonish them to continued effort that they "may approve the things that are excellent—being filled with the fruits of righteousness." There is much in the epistle to commend it for our intensive study this year.

The Mind of Christ

Philippians 2:1-11

A FATHER proudly introduced his adolescent son to a friend of former years. As his friend grasped the hand of the young man this exclamation leaped from his lips, "How much like your father you look!" The son, proud of the father, and the father equally pleased with the son, threw back their shoulders in keenest satisfaction. As much as they looked alike there were other more essential and vital ways in which they were alike. Each was possessed of certain common qualities of mind and heart and manifested certain traits of character very much the same.

In the second chapter of Philippians Paul urges the members of the church at Philippi to concord and unity. He begins by presenting incentives and constraints. He bases his appeal upon the "exhortation of Christ," the "consolation of love," the fellowship of the Spirit," and "tender mercies and compassions," and tells the Philippians that to be "of the same mind, having the same love, being of one accord, one mind" will make full his (Paul's) joy. He reaches the climax of his appeal by urging the Philippians to "Have this mind in you, which was also in Christ Jesus: who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, being obedient even unto death, yea the death of the cross."

Thus Paul gets beneath the surface of concord—a common label, a common name, a common ritual—and tells the Philippians how they may not only look alike but actually be alike. He says in substance, let each of you be possessed of the mind of Christ and you shall each be like Christ. Therefore you shall possess concord and unity for, "Things which are equal to the same thing are equal to each other." To possess the same mind is to be possessed of the same hope, aspirations, yearnings, ambitions. To be alike in mind is to be alike in those powers which shape life and make it what it is.

What is the mind of Christ? How shall we make it ours? Paul analyzes and explains. "Who being in the form of God." Our blessed Saviour was therefore more than man, more than reformer, more than one of a succession of prophets, priests or kings. He was one with the Father. He shared the essential attributes of Divinity; His was the glory of God, "the glory which I had with Thee before the world was." "Without Him was not anything made which was made." Our blessed Savior is worthy of all adoration as the Son of God and one with Him. Let every knee bow before Him, and every tongue confess His name. "Bring forth the royal diadem and crown Him Lord of all."

But Jesus does not parade His position. He does not emphasize or exult in His equality with God, nor grasp at nor demand His divine prerogatives. He empties Himself, taking the form of a servant. What humility is here described! He is equal with God. He has the same rights and privileges, but "He empties Himself," that is He strips Himself of the glories of heaven, gives up the prerogatives of co-equality with the Creator and Ruler of all and becomes a servant. He who sat upon the throne and ruled the heavens and the earth girds Himself with a towel and washes the feet of humble, sinful fishermen. He descends from the throne to the footstool.

He, creator with God, becomes a humble creature, is born of obscure parents in an obscure place, is forced to flee to Egypt to save His life, returns, enters upon His ministry, "goes about doing good," serves whomever and wherever and whenever His services are needed, is accused before the court, condemned, crucified between malefactors and buried in another's tomb. The process of emptying Himself was complete. From the place of highest authority to the position of absolute and complete obedience to the authority of the Father, He descends even to the ignominy of the cruel cross. And all this was done, not from a sense of duty but with grimness and determination but willingly, even gladly that God's love for man might be revealed and the life of God might be realized in man.

How far from possessing the mind of Christ are we! We who are jealous of our prerogatives, who demand our rights, who are ambitious for authority and proudly parade it when attained, who love to be served rather than to serve, how much we need to pray for the mind of Christ! And until we learn and possess the mind of Christ, until we empty ourselves and just as willingly and joyously work as a private in the ranks as we do when "chairman of the committee" or "head of the department" or "president of the organization" concord, peace, unity cannot be attained.

After Jesus humbled Himself, "God highly exalted Him and gave unto Him a name which is above every other name; that in the name of Jesus every knee should bow, of things in heaven and things on earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

When the sons of men shall have the same mind which was in the Son of God then shall the will of God "be done as in heaven so on earth," and every kindred, tribe and tongue shall exclaim, "worthy is the Lamb that hath been slain to receive the power, and riches and wisdom and might and honor and glory and blessing."

C. M. YOCUM.

SECOND YEAR PROGRAM

Applied Christianity or the Missionaries at Work

THIRD MONTH

A Growing Republic

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE

- Hymn
- Bible Lesson
- Prayer

SPECIAL MUSIC OR HYMN

STUDY:—CHINA

1. Human Resources and Health Problems
2. Educating China's Millions
3. The Transforming Gospel
4. Pictures from China

DISCUSSION

ECHOES FROM EVERYWHERE

CIRCLE OF PRAYER

Pray that Christ may lead the native church in China. Pray that China may liberate her womanhood. Pray that a Christian leadership may be produced for this great nation of the future. Pray for our missionaries.

OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Books: Foreign Survey, p. 133. History of the F. C. M. S., pages 97, 222; History of the C. W. B. M., page 136; The Lone Pine Principal.

*NOTE: This series of Bible studies may be substituted for "Women of the New Testament" if preferred.

Bible Schools, Attention!

MISSIONARY materials are now ready for July, August and September. Theme—"Many Lives, Many Lands, but One Purpose."

This booklet, price 10 cents, contains a series of biographical stories and easy dialogues presenting outstanding native Christian leaders of many lands.

These stories and little dramatic presentations given each Sunday, will effectively assist in maintaining good attendance through the trying summer months and will prove richly educational and most interesting.

The Three Year Graded Series of Programs

Reprinted from July WORLD CALL *at request of Missionary Education Department.*

The Three Year Course as Announced

First Year:

Theme—"Mission Fields Around the World."

"A Circle of the Globe" for Missionary Circles.

Scope—An introductory survey of the fields and work of the United Christian Missionary Society.

Plan—That societies newly organized begin with the first month's program of this series, regardless of the time of year, and complete the twelve studies before beginning the second year programs.

Materials—Program Booklets, 6c each, 65c per doz., $5 per 100; Topic leaflets $1.00 for year; Topic pictures $1.00 per year; WORLD CALL, $1.50 per year and the McLean Library consisting of "Where the Book Speaks," $.75; "Epoch Makers of Modern Missions," $.75; "The Primacy of the Missionary," $1.00; "The History of the Foreign Christian Missionary Society," $1.00.

The first two books in the McLean Library are indispensable for the best program work on the First Year Course; the others are most helpful.

Second Year:

Theme—"Applied Christianity; The Missionaries at Work."

Scope—Under this series of programs are presented the needs and conditions of mission fields, and the methods of work through which the missionaries are meeting the needs,—as medical, benevolent, evangelistic, educational and industrial missions.

Plan—Since the missionary year begins with July, the first month program is featured in the June issue of WORLD CALL; programs for succeeding months in successive issues. New societies should complete "Mission Fields Around the World" before beginning the second year series on "Applied Christianity." New societies should hold enough extra meetings during the first two years to complete both series by June of the second year, enabling them thereafter to carry regularly the program schedule for older societies.

Materials—Program Booklet, 6c each, 65c per doz., $5 per 100; Topic Leaflets $1.00 per year; Topic Pictures $1.00 per year; WORLD CALL, $1.50; Missionary Review of the World $2.50; History of the Foreign Society, $1.00; History of the Christian Woman's Board of Missions, $1.00; Foreign Survey, 50c, American Survey, 50c.

Advanced Course:

Theme—"The Expanding Kingdom."

Scope—

1. Outlines of the history of Christianity in each continent;
2. Characteristics and resultant effects of non-Christian religions in each field;
3. Summary of missionary accomplishments in areas under consideration.

Plan—"For the busy program builder," regular topic leaflets are provided; "For the original program builder," bibliographies and program suggestions will also be given.

Materials—Program Booklet, 10c each, $1.00 per doz., $8.00 per hundred; Missionary Review of the World, $2.50; WORLD CALL, $1.50 per year; Foreign Survey, $.50; American Survey, $.50; History of the Foreign Christian Missionary Society, $1.00; History of the Christian Woman's Board of Missions, $1.00; Maps of Mission Lands, 40c each. Discounts allowed on full supply if ordered together.

New Societies:

Whenever organized, new societies should begin with the first month program in the series on "Mission Fields Around the World;" new Circles, "A Circle of the Globe." Address United Christian Missionary Society for suggestions, program material and other helps.

Suggestions for Advanced Societies

Studying The Expanding Kingdom

The original program builder will find much valuable material in public libraries, current periodicals and elsewhere. Bibliography for September program, "The Church in Southern Europe:" Bible: Acts of the Apostles, and Epistles of Paul to European Churches; History of Christian Missions, Robison; Short History of Christian Missions, George Smith; Two Thousand Years of Missions before Carey, L. C. Barnes; Via Christi, Louise Manning Hodgkins; Foreign Survey, Inter-Church World Movement; Old Homes of New Americans, F. E. Clark; The Struggle for Christian Truth in Italy, Giovanni Luzzi; World Missions and World Peace, Caroline Atwater Mason; The Kingdom and the Nations, Eric North.

Book Announcements

Foreign Mission Study Books

1922-1923

Theme—INDIA.

Building With India. Advanced Study. By Daniel Johnson Fleming.

This book, with its stimulating treatment of the problems of new India, has been long awaited in America. Dr. Fleming shows India's fundamental need —the need for Christ in every aspect of her changing and restless life—and leads his readers to consider how the Christian church in America can best cooperate with India to build up the Kingdom of God. Illustrated with photographs.

Price: cloth, 75 cents; paper, 50 cents; postpaid.

Supplements

Suggestions to Leaders of Study Classes using *Building With India.* Price 15 cents.

How to use *Building With India.* Published by Central Committee. Price 15 cents.

For Young Women and Older Girls

Lighted To Lighten. By Alice B. Van Doren.

A simpler book which treats of girlhood and womanhood in India, the new development of the women's colleges and medical school, with a chapter on some of the outstanding women leaders of India. This book will lend itself admirably to women's program meetings and to young women's societies. Thirty-two full page illustrations.

Price: cloth, 75 cents; paper, 50 cents; postpaid.

India on the March. Popular Study. By Alden H. Clark.

Tales of adventure, stories of ancient and modern Indian heroes, great missionaries, outstanding Indian Christians; also fresh material on reclaiming the outcastes, the criminal tribes, the life and growth of the Indian church. In popular form that will appeal to many older readers as well as to young people. Illustrated with photographs.

Price: cloth, 75 cents; paper, 50 cents; postpaid.

Hidden Answers

1. Give four points in the use of money for church erection.
2. How much money is needed to meet the present demands for loans for church buildings?
3. What incidents does a minister give showing the satisfactions of the ministry?
4. Who is Shi Kwei-piao and what has he done?
5. What are some of the advantages in moving the College of Missions?
6. What was the last paragraph of Dr. Frymire's letter?
7. What is the Brotherhood House in Chicago called?
8. Give a short account of Lee Gway Gwäng.
9. What is greatly needed in order to reach the Tibetan women?
10. Where in Mexico has a church recently been organized?
11. What bit of social service work did the Akita Kindergarten children do?
12. What is it not hard to believe about Laoag and the surrounding country?
13. How is it that Mrs. Brown wants the children of the Home in St. Louis considered?
14. What was it that the little Japanese child selected?

Supplement

Suggestions to Leaders of Classes using *India on the March.* Price 15 cents.

Boys and Girls

The Wonderland of India. By Helen M. Rockey and Harold B. Hunting. Published by Missionary Education Movement.

A presentation in simple form of the material boys and girls need to acquaint them with the background of Indian life and missionary work in India. Contains stories of Indian heroes and Indian home life and the ways in which missionaries have helped the people. Illustrated with photographs and attractively bound.

Price: cloth, 65 cents; paper, 40 cents; postpaid.

Supplementary Material

Leader's Handbook to accompany *The Wonderland of India.* By Joyce Manuel. Price 15 cents.

Everyday India Picture Sheet.

Boys and Girls of India Picture Sheet.

Twelve-page folders of fascinating pictures under each of which are several lines of descriptive text. Suitable for poster or scrapbook work and other forms of handwork.

Price: 25 cents each; postpaid.

For Primary Children

India Primary Picture Stories. Collected and edited by Ruth Isabel Seabury.

Six pictures, 9 x 14 inches, with a pamphlet containing a story to be told in connection with each picture.

Price: 50 cents per set; postpaid.

For Very Little People

A Child Garden in India. Verses and comments by Amelia Josephine Burr. 18 colored illustrations by Louise Clark.

Poems for very little people, 3 to 8 years old, written by one who loves children and who has written these verses after a visit to India. About the size of Bunny Rabbit books. It is poems, pictures, prayers, and little people all in one.

Price: cloth only, 75 cents; postpaid.

INDIA MAPS

Wall Map (38 x 46 inches) showing location of most of the mission stations. In two colors on good grade map-bond paper. **Price, 60 cents; postpaid.**

Large Outline Map (28 x 32 inches) on good quality paper. **Price, 25 cents; postpaid.**

Small Outline Map (11 x 14 inches) **Price 25 cents per package of a dozen; postpaid.**

Home Mission Study Books

1922-1923

Theme—THE NEGRO IN AMERICA

The Trend of the Races. By George E. Haynes.

A thoughtful attempt to show the relations between the white and Negro races and to indicate maladjustments and their remedies. The author is a Negro leader who has rendered distinguished service in inter-racial cooperation and who has the confidence of his colleagues in both races. Illustrated with photographs.

Price: cloth, 75 cents; paper, 50 cents; postpaid.

Supplement

Suggestions to Leaders of Study Classes using *The Trend of the Races.* Price 15 cents.

In the Vanguard of a Race. By Mrs. L. H. Hammond.

Twelve biographical sketches of Negro men and women who have made outstanding achievements in various fields of endeavor. Illustrated with photographs.

Price: cloth, 75 cents; paper, 50 cents; postpaid.

Supplement

Suggestions to Leaders of Study Classes using *In the Vanguard of a Race.* By Sara Estelle Haskin. Price 15 cents.

For Boys and Girls Nine to Twelve Years Old

The Magic Box. By Anita B. Ferris.

Six stories portraying home, school, church, and community life of Negro boys and girls in different localities and under varying influences. Illustrated with photographs.

Price: cloth, 65 cents; paper, 40 cents; postpaid.

Supplements

Leader's Handbook for *The Magic Box.* Price 15 cents.

Negro Neighbors Picture Sheet. Price 25 cents.

For Children Six to Eight Years Old

Negro Primary Picture Stories. Collected and edited by Mrs. E. C. Cronk. Six stories and six pictures, 9 x 13 inches. Price, 50 cents.

Echoes from Everywhere

Light and Shadow In Africa

When Mr. Smith started on an itinerating trip recently, Miss Alumbaugh, Mary Lulu, Mariah, Okweji and I accompanied him as far as Bonginji. We left Lotumbe Saturday morning on the Oregon about nine o'clock, reaching our first stop at four in the afternoon. Since we do not travel on Sunday we stayed at Nkasa until Monday. This is a trading post, two companies being located there. We have an evangelist and some Christians in that place but the work is hard because the white men in charge of the trading posts are not Christian and do not sympathize with religious work. They have the native market on Sunday and conduct their business as on week days. It is impossible to have services during market. The natives bring their garden products and arrange it in piles or bundles on the ground and the white men in charge of the trading posts come and buy up the whole market and then re-sell it to their workmen for just what they paid for it. In this way the workmen have sufficient food. Most of the workmen are strangers and it would be difficult for them to secure food themselves.

When Mr. Smith returned last month from Bolenge where he had attended the Field Advisory Committee he reported that the saw mill is doing good work. We consider it one of the greatest blessings we have. With all the repairing needed on old buildings and the building of new ones, we need a great amount of lumber and the saw mill will solve the problem.

The new church at Lotumbe is going up slowly but it will not be very long until we are able to worship in it. We think we will have a nice, commodious church. For a number of years at least we will have to use it for school also. The plan calls for a large auditorium, a number of class rooms, a reading room and an office. We are trying to make it meet as many needs as possible.

The schools are doing good work. I enjoy the early morning school with the women. They are earnest, hard working women and we are beginning to see results. Mrs. Hobgood has charge of the children's school, and while the attendance is not as large as she would like, those who do come are doing excellent work. The general school has two sessions a day and is the largest and most enthusiastic. Mr. Smith and Mr. and Mrs. Hobgood teach in this school, assisted by a number of native teachers. The enrollment of the three schools is about four hundred.

There is hardly a steamer that lands at our beach that does not bring a number of sick people to be treated at our hospital. Dr. Frymire and Miss Alumbaugh tax their strength to the utmost in trying to take care of all who come. There seems to be an endless line of people who come for operations. A number of boys are in training as hospital assistants and several have gone out to care for the sick in far distant villages. They go out for a period of six months and then return for more training—others taking their places in the villages. They are doing good work and Dr. Frymire hopes to make the training of native boys a permanent part of the hospital work.

Three of the boys who were in training in the hospital have recently died—one with cancer, one with sleeping sickness and one with tuberculosis. It seemed so sad for them all to die with such long, painful diseases. They were Christians and so cheerful and we miss them sorely. When we came to Congo, thirteen years ago, it was thought that tuberculosis was not here, but the doctors are finding cases of it now. The natives are troubled with coughs and colds and are so insanitary in their mode of living that there is danger of it spreading.

Two hundred and thirty-seven were baptized at Lotumbe on Christmas morning. There was great rejoicing in the church. In the afternoon the offering was received. I think it was enough to support an evangelist and wife for a year. The work continues to grow and we are hoping for large blessings this year in the work.

Mary Lulu and Mariah are well and happy. They have great times together. Mary Lulu likes Lonkundo better than English and of course the natives are pleased.

MARY HOPKINS SMITH.

Lotumbe, Africa.

Birthday Luncheons
A Feature

Our Missionary society at West End Church of Christ is not yet three years old. Our vice-president and secretary are sisters of Miss Edith Eberle, dean of the Christian Training School, Laoag, Philippine Islands.

Last year we held two birthday luncheons, the first in April, when those whose birthdays were in the first six months were the guests, the others serving. The guests were given small lavender bags in which they placed their birthday money. In October those whose natal day fell in the last six months were the guests, and as this was the time for the annual evening meeting which the men members can attend, dinner was served at that time and the men had charge of the program. Our roll call is always interesting as our members are assigned a missionary or national officer, and as there was a large attendance and all were well informed and spoke in the first person, great interest was manifested as we sat around the table and heard short talks from Dr. Macklin, Dr. Shelton, Dr. Osgood, Dr. Pearson, Dr. Pickett, Dr. Crozier, Alexander Paul, Edith Eberle, President Paul, Emory Ross, Mrs. Atwater, S. J. Corey, Mrs. Stearns, editor of WORLD CALL and others.

SADA E. BARNETT, Sec.

Toledo, Ohio.

Naming Her
Doll

In renewing her subscription to WORLD CALL, Mrs. J. H. Simpson of Mineral Wells, Texas, writes: "I feel that I cannot do without it. I have a little great-granddaughter who has many dolls, and one day she was naming them and she named one 'WORLD CALL.'"

Waking up For
the Summer

Visited Macy Lake on Easter Sunday for the first time. Easter comes too early for any campaign on my circuit. Island Lake never wakes up very good until May first. On April 30, I organized the Bible school for the summer and believe it will move along very well. A woman's society has been organized in the High Banks country. This will result in great good. I am distributing many tracts this spring.

I have my car in shape now and have made a couple of trips in it. High water bothered me some, compelling me to change my schedule. In making one point I rode in three boats and waded in water for ten rods. This caused me to have a severe cold which laid me up for four days.

ALEXANDER MCEATHRON.

Island Lake Circuit, Wisconsin.

Comparisons in
Agriculture

The wheat crop has been cut, threshed, winnowed, bagged and stored. This year 25 acres were sown by grain rent farmers who reaped 72 bushels total crop. The poorest field yielded seven bushels from four and a half acres. Very little manure was used, the water supply was deficient and the grain was sown with an Indian drill, which consists of a bamboo tube fixed on the narrow iron pointed wooden plow which has been used in the East since the time of Joseph, probably.

The fields farmed by mission employees did better, yielding 212 bushels from twenty-four acres. The land had better water supply, was much better fertilized, and the better fields were all sown with a five row drill such as is used at home to drill between corn rows. A small plot of a quarter acre, especially well prepared, yielded 14 bushels which would amount to over fifty bushels per acre. Half of the land sown by the Mission was new land too, and yielded very poorly.

It is difficult for the small farmer here to find the cash or credit for better plows or drills, and even the simplest of drills are beyond his ken. Nor can he do any extensive work toward providing a better water supply. It is also difficult to convince one that it really pays to plow under a fine crop of peas for instance. And it may well be argued the manure is worth more to him as cow chips than as fertilizer. I think however that the most serious difficulty is the inertia or indifference to new methods, even after he has seen them worked out before his own eyes.

The peanut crop was hurt by heavy rains followed by baking. Yes, roasted peanuts! The rice crop was very good this last season. We have about a dozen Christian farmers who will sow rice.

T. NEWTON HILL.

Damoh, C. P. India.

A Profitable
Month

March has been a profitable month in the study of Tibetan and Chinese. The Chinese is becoming more interesting every day and the Tibetan is beginning to have a little fascination for me. I am well on the way to the completion of the first six months work in Tibetan and believe I can complete it before the scheduled time and also have a good start in Chinese. I believe I am going to learn the Chinese first and this fact may make the Tibetan come more slowly as I find myself using Chinese to speak to the people. Our servants understand us better every day even if we do not know what they say.

I am giving gymnastic drills to the school boys for twenty to twenty-five minutes twice a week.

MARION H. DUNCAN.

Batang, West China.

A Busy
Doctor

I was sick for about a week of this, the busiest month of the year. Three days of the time I was in bed. During this time the work was carried on by Whang Swen-ting. The total number of treatments for the month was five hundred seventy-five. Shelton McLeod was born on the eighteenth of the month. This month has emphasized the need of a nurse and a single woman to do work in the school. In all four homes in Batang there is a child less than a year old and the work of the women is, of necessity, very much limited.

DR. W. M. HARDY.

Batang, West China.

Good Enough for
An Anniversary Present

Mrs. Rose and I think WORLD CALL good enough for a wedding anniversary present to the (to us) dearest daughter in all the world and her husband.

MORTON L. ROSE.

Grand Island, Nebraska.

Hunger for Music
Universal

I was in Akita four days the early part of May giving two concerts under the auspices of the Second Mile Club. The kindergarten graduates are taking a great deal of interest in the upkeep of the kindergarten and, as we would say at home, are showing school spirit. I enjoyed being with them and was greatly pleased at their very evident enjoyment of our music—or rather I should say Western music. It is such a contrast to theirs that I sometimes wonder if they have the same difficulty in appreciating it as I do in appreciating theirs.

But young people everywhere seem hung-

(*Continued on page 58.*)

Any Sunday in September

Don't forget the September offering for Church Extension. Your Church Extension offering will:

1. Help old churches build new church homes.

2. Help new churches secure their first church home.

3. Help growing churches enlarge their buildings.

4. Put life and hope into the church building program throughout the brotherhood.

5. Help answer the call of needy churches which have been on the waiting list for a year or more.

6. Help our building program to keep pace with our evangelistic program.

7. Help fulfill the words of Jesus, "Upon this rock I will build my church, and the gates of Hades shall not prevail against it."

Make your September offering big. It is needed. It is needed now. If you do not take the offering, send at least that portion of your missionary budget which is for church extension.

Send all offerings to:

UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street,
St. Louis, Mo.

Our Opportunity in Canada

A picture of the All Canada Conference held in June in the Poplar Hill Church near Komoka, Ontario. Of our work in Canada, J. Stuart Mill writes:

THE rapidity with which Canada is developing is surprising even to the Canadians themselves. It is the great pioneer country of North America. The three great prairie provinces are steadily filling with people from the eastern provinces and from the United States. Railroads are constantly being built, towns are growing, the country is becoming a cultivated area and churches and schools are springing up. The Disciples are strong today where they entered a section of the country while it was still in the pioneer stage. The great middle states are full of Christian churches because the Disciples contributed to the religious life of the first settlers; the Disciples can plant the cause of Christ in Canada in a big way by entering the field now. In Alberta we have twelve small congregations with a total membership of 573. These churches with help can all become strong centers. In Calgary, the largest city of the province, we have an optimistic group of loyal laymen led by Burton Davies as pastor. Right now they are building a $15,000 educational plant that will be used for all purposes until they are able to build a separate auditorium. They are active in the boys' and girls' work of the city and much publicity is given to them because of their good works. With assistance now, Calgary will be one of the great churches of the Northwest. Edmonton, the capital of the province, is located on the river that divides the province into northern and southern sections. In the south we have the numerous small towns and a growing farming section. In the north we have the fascinating Peace River district which is destined to be one of the best farming districts in Canada. We ought to sustain this small band of Disciples in this capital city and help them grow into a great church. The Lethbridge brethren are worshiping in a rented, worn-out Methodist church. We should help these brethren build a church home. In Saskatchewan the population is forty per cent foreign. The only mission work done among these people is carried on by R. J. Westaway who also ministers to the church at Yellow Grass. W. G. Kitchen who ministers to the church in the University City (Saskatoon) and John H. Wells, in the capitol city (Regina), are both doing a very constructive work with the help of the United Christian Missionary Society. There are other cities where we are not represented. Moose Jaw is the southern gateway of the middle west, the junction of the Soo Railroad Line and the Canadian Pacific, the entrance into Canada of all who come from Chicago, St. Paul, Minnesota and the Dakotas. Medicine Hat is another growing city yet the Disciples are not represented in these and other cities. Only those who have seen the scattered Disciples in this vast region, can realize the words, "They are as sheep without a shepherd."

Program International Convention of Disciples of Christ, Winona Lake, Indiana

August 28—September 4, 1922

MONDAY, AUGUST 28, 1922

2:00—Annual Meeting Board of Managers of the United Christian Missionary Society, Committee Room, Westminster Hotel.

2:00—Meeting Board of Education, Committee Room Winona Hotel.

TUESDAY, AUGUST 29

Morning

10:00—Christian Woman's Board of Missions.

10:00—Foreign Christian Missionary Society.

10:00—American Christian Missionary Society.

10:00—Organization of Committee on Recommendations of International Convention.

10:00—Meeting of Nominating Committee of U. C. M. S.

CONVENTION SESSIONS

Afternoon at the Tabernacle.

President Stephen E. Fisher, Presiding.

Meade E. Dutt, Director of Music.

2:30—Devotional .....J. B. Hunle

PRESENTATION OF REPORTS

2:30—Board of Education.

2:40—Board of Temperance and Social Welfare.

2:45—Association for the Promotion of Christian Unity.

2:50—Men and Millions Movement.

2:55—The United Christian Missionary Society.

UNIVERSITY

3:25—Executive Committee of the International Convention of the Disciples of Christ.
3:30—Statement for the Program Committee .....R. H. Miller
3:40—Closing Period.
3:45—Benediction.

Evening at the Tabernacle
Mrs. O. H. Griest, Presiding.

7:30—Devotional .....R. E. Hieronymous
8:00—Convention Address .....President Stephen E. Fisher

WEDNESDAY, AUGUST 30
UNITED CHRISTIAN MISSIONARY SOCIETY

8:00—Prayer Service Assembly Room, Westminster Hotel
8:00-8:50—Conference:
Parent Classes .....Charles Darsie
Young People's Conference .....H. L. Pickerill and Miss C. P. Maus
Boys' and Girls' Organizations.....Miss Nora Darnall
World Call .....H. T. Campbell

Morning at the Tabernacle
I. Educational Work Around the World

9:00—Devotional .....A. J. Culler
9:15-10:15—In the Homeland.
10 minutes—The Indian .....W. F. Turner
10 minutes—The Spanish American in the United States.... .....Mrs. Z. Fuller
10 minutes—New Americans .....F. D. Butchart
30 minutes—The Inter-racial Movement....Mrs. Luke Johnson
10:15-11:30—On Foreign Fields
10 minutes—Higher Schools and Christian Leaderhsip..... .....R. D. McCoy, Japan
10 minutes—Training Bible Women .....Vera Adamson, Philippines
15 minutes—Christian Literature in Mission Lands .. ..Emory Ross, Africa
20 minutes—The School and World Evangelization
11:30—Sermon.

Afternoon at the Tabernacle
II. The Ministry of Mercy Around the World

2:00—Devotional.
2:15—Benevolence at Home.
20 minutes—The Orphan in our Midst.....Mrs. E. D. Vawter
20 minutes—The Care of the Aged.....C. G. Kindred
3:00 The Fatherless on the Foreign Field
10 minutes .....Mrs. J. C. Ogden, Tibet
10 minutes .....Ray E. Rice, India
3:20 Medical Missions
20 minutes—The Medical Missionary at Work ....Dr. G. E. Miller
20 minutes—The Key that Unlocks the Door, H. B. McCormick
4:00 The Committee on Recommendations

Evening at the Tabernacle

7:30—Devotional .....R. G. Quiggan
7:45—Our Building Program around the World .....John Booth
8:20—Undergirding a World Ministry.
8:30—Victories of Faith.

"These all died in the Faith"

Dr. A. L. Shelton	Mrs. G. L. Wharton
Bertha Merrill	E. S. Stevens
Mrs. M. D. Adams	Ellis Gish

The Price that is Paid .....Edgar DeWitt Jones

THURSDAY, AUGUST 31

8:00—Prayer Service .....Mrs. D. C. Kellems, Leader
Assembly Room, Westminster Hotel
8:00-8:50—Conference:
Introducing and Using Graded Lessons...Miss Ida May Irvin
Problems of Supervision in the Local Church School..... .....Miss Cynthia Pearl Maus
W. M. S., Circles and Triangle Clubs..Mrs. Affra B. Anderson
Conference of Minister's Wives.

Morning at the Tabernacle
III. Evangelism Around the World

9:00—Devotional .....W. A. Shullenberger
9:15-10:30 In America
15 minutes—The Work of an Evangelist..Harvey Baker Smith
15 minutes—Consolidating the Gains.....Burton Davies
15 Minutes—Joining Hands with States and Provinces .....H. H. Peters
20 minutes—Winning a Million.....Jesse M. Bader
10:30-11:30 In Foreign Fields
10 minutes—Among the Latin Americans..... .....V. C. Carpenter, Porto Rico
10 minutes—Winning the Pagan.....A. F. Hensey, Africa
10 minutes—On the Roof of the World.....J. C. Ogden, Tibet
10 minutes—China's Millions for Christ....W. R. Hunt, China
20 minutes—Christianity in the Orient Today ....Alexander Paul, China
11:30—Sermon .....Robert N. Simpson

Afternoon at the Tabernacle
IV. Religious Education Around the World

2:00—Devotional .....W. W. Sniff
2:15—At University Centers W. M. Haushalter
In the Sunday School at Home.....E. E. Higdon
In the Sunday School on Foreign Fields
In the Vacation Church School .....C. O. Hawley
Through Week Day Instruction .....Harold Humbert
Training Leadership .....Linn D. Cartwright
3:15—Training our Foreign Missionaries.....President C. T. Paul
3:45—Business—United Christian Missionary Society.
4:00—Committee on Recommendations.

Evening at the Tabernacle

7:30—Devotional .....Walter Scott Priest
7:45—The United Society; Its Spirit, Ideals and Objectives..... .....F. W. Burnham
8:30—Stereopticon Address, The Work of the Society..C. M. Yocum

FRIDAY, SEPTEMBER 1

9:00—Prayer Service .....W. H. Fonger, Leader
Assembly Room, Westminster Hotel
9:00-8:50—Conference:
Elementary Workers .....Miss Hazel A. Lewis
Young People's Workers .....H. L. Pickerill
Adult Workers .....Charles Darsie
General Conference .....Mrs. Anna R. Atwater
State Secretaries .....J. B. Holmes

Morning at the Tabernacle
V. Sustaining our World Wide Work

9:00—Devotional .....E. D. Salkeld
9:15-9:50 Missionary Education
10 minutes—Church School of Missions.....R. E. Deadman
10 minutes—Organizations .....Mrs. A. R. Strang
10 minutes—Literature .....Mrs. Ethel B. Jenkins
9:50—10 minutes—World Call.....Ernest C. Mobley
10:00-11:30—Christian Stewardship—Educating the Church on Giving
9 minutes—Building a Church Missionary Budget ....S. G. Fisher
9 minutes—Every Member Canvass.....C. R. Stauffer
9 minutes—Special Days of Giving in Bible Schools
9 minutes—Aims for Auxiliary Organizations ....Mrs. Colby D. Hall
9 minutes—Tithing for the Kingdom .....F. W. O'Malley
9 minutes—Stewardship .....Franklin Payne
30 minutes—The Call and Challenge.....L. N. D. Wells
11:30—The Sermon—The Pastor a Missionary Leader ....Homer Carpenter

Afternoon at the Tabernacle
Board of Education, President A. D. Harmon, Presiding

2:00—Devotional.
2:20—The Church and Higher Education ....Robert J. Aley, President Butler College
3:00—Special Music.
3:05—An Adequate Educational Program ....H. O. Pritchard, General Secretary Board of Education
3:45—Business Session—Board of Education.
4:00—Committee on Recommendations.
Business of Association for Promotion of Christian Unity

Evening at the Tabernacle
Board of Education and Association for the Promotion of Christian Unity

7:30—Devotional .....B. A. Abbott
7:50—Conserving and Cultivating Spiritual Ideals in Education.... .....W. O. Thompson, President Ohio State University
8:30—Itinerant Studies in Christian Unity.....Peter Ainslie

SATURDAY, SEPTEMBER 2

8:00—Prayer Service.....Mrs. George Stewart, Leader
Assembly Room, Westminster Hotel
8:00-8:50—Conference:
Vacation Church Schools .....Miss Hazel A. Lewis
Teacher Training .....Charles Darsie
Missionary Education .....Mrs. J. M. Stearns
Stewardship and Tithing .....Bert Wilson

Morning at the Tabernacle

9:00—Devotional.
9:20—Business—The International Convention Disciples of Christ.
10:30—Board of Temperance and Social Welfare.
Hon. Edward Jackson, Presiding.
Business of Temperance Board
11:00—The Presence of Prohibition in the United States..... .....Roy S. Haynes, Federal Prohibition Commissioner
11:30—Sermon .....Howard E. Jensen

Afternoon at the Tabernacle
Related Interests and Unfinished Business

2:00—Devotional.
2:20—Related Interests—Federal Council of Churches of Christ in America
3:00—Business Period:
Report of General Secretary .....Graham Frank
Report of Treasurer .....Orville Thorpe
Report of Committees:
Attendance
Transportation
Nomination
Time and Place
Necrology
Publicity
Fraternal Relations.
New and Miscellaneous Business.

Evening at the Tabernacle

Young People's Program .....H. L. Pickerill, Presiding
7:30—Praise and Song Service.
7:45—The Influence of Christian Endeavor on Life and Vocation.. .....H. L. Pickerill
7:55—Why I Chose Law for My Life Work .....Warren Drescher
8:05—Why I Chose Home Making for My Life Work..... .....Miss Hattie Mitchell
8:15—Special Music—Quartette, College of Missions.
8:20—Why I Chose Religious Education for My Life Work..... .....Miss Lucy Wetzel
8:30—Why I Chose Teaching in our Colleges for My Life Work.... .....Miss Helen Pritchard
8:40—Special Music.
8:50—Why I Chose the Ministry for My Life Work..... .....Warren Grafton
9:00—Why I Chose The Mission Field for My Life Work..... .....Lyman Hoover
9:10—The Closing Hymn.
9:15—Benediction.

SUNDAY, SEPTEMBER 3

8:00—Prayer Service .....Walter Jennings, Leader
Assembly Room, Westminster Hotel

Morning at the Tabernacle

9:30—Bible School .....Robert Hopkins, superintendent
11:00—Convention Sermon .....Vernon Stauffer

Afternoon at the Tabernacle

2:30—Communion Service.....Dr. E. E. Montgomery, G. D. Smith and W. J. McGill, Presiding.

Evening at the Tabernacle

7:30—Devotional .....Walter M. White
7:45—Introduction of Missionaries and other Workers..... .....Mrs. Anna R. Atwater
8:45—Address: .....W. Douglas Mackenzie, President Hartford Theological Seminary.

Adjournment.

International Convention Information

THE churches of Christ (Disciples) will meet in their annual convention at Winona Lake, Indiana, August 28-September 4.

LOCATION.—Warsaw is the county seat of Kosciusko county, Indiana, and Winona Lake is the Chautauqua and Interdenominational Bible Assembly grounds adjoining the city of Warsaw. The southeast limits of Warsaw join the northwest corner of Winona Lake grounds, having a fifteen minute street car service with a five cent fare. A fine cement auto road runs from the Winona gates to the city of Warsaw, which has three lakes touching its limits.

TRANSPORTATION TO WINONA.—Winona Lake joins the corporation line of the beautiful little city of Warsaw. It is in the northern part of Indiana and is easy of access because it is situated on main lines of railroads. The Pennsylvania line runs along the north border of the Park. Over this system Chicago lies to the west one hundred ten miles and Fort Wayne forty miles east. The Michigan division of the New York Central (Big Four) railroad to Warsaw, two miles distant, connect Winona with Indianapolis and other large cities on the south and extends into Michigan on the north. The Winona Interurban Railway extends from Goshen on the north to Peru on the south. Special fliers make through trips to Indianapolis. This line which covers a distance of sixty-eight miles is crossed by the following railroads: New York Central at Goshen, Wabash at New Paris, Baltimore and Ohio at Milford Junction, Pennsylvania at Warsaw, Nickel Plate at Mentone, Erie at Akron, Vandalia at Chili, Wabash at Peru. At Goshen direct connections are made with South Bend, Benton Harbor, Chicago and other northern points; at Peru with lines reaching Indianapolis, Cincinnati, Louisville, Terre Haute.

IMPROVEMENTS.—At least fifty new houses have been built and remodeled since the convention was held last year. Many cottages have been painted within and without and otherwise improved. A building 30x70 ft. has been arranged for exhibits on the ground floor, in addition to the rooms occupied last year. All persons desiring exhibit space should send me the minimum space desired and same will be assigned the week before the convention opens.

HOTEL AND COTTAGE RATES.—The rates which prevail during the Bible Conference (August 18-27) will operate during the convention and not be raised as in many cases last year. Winona cottages and Warsaw resident rooms will be 75c and $1.00 per person for two people in a room or $1.50 to $2.00 for one person. Rates are much less by the week in advance.

THE WARSAW-HAYES AND MILLER HOTELS.—American plan (room and meals $3.50-$4.00.

WINONA HOTEL RATES AS FOLLOWS: WINONA HOTEL (at entrance gate).—American Plan. Room without bath, per person, per day, $3.50 to $5.00; Two persons in a room $7.00 to $9.00. Rooms with bath, single $6.00; double $10.00. Rooms with connecting bath $5.50 to $9.00.

WESTMINSTER HOTEL (on the hill).—Rates similar to those of Winona. Both have weekly rate according to nature of rooms desired.

INN HOTEL.—European plan (room only or rooms with meals). Rate $1.50 per day for one or two persons. Board per week $8.00; per meal fifty cents.

BETHANY LODGE.—American plan. (room and board) Rate $12.00 per week, per person, two or more persons in room. Women and young ladies only.

KOSCIUSKO LODGE.—(on lake shore by swimming beach) American plan (room and board). Rate $3.00 to $3.50 per person, per day. $17.50 to $20.00 per week.

MISSION HOME.—Rate $1.00 per person two in a room or $1.50 single. Weekly room rate $4.00 per person, in advance, two in room, or $7.00 for one. No meals.

FRANCONIA.—Room and board for one person in room $2.75; two in room $2.50 each. Weekly rates $16.00 one in room or $14.00 two in room.

SWISS TERRACE.—Rate $12.00 to $15.00 per week, room and board; $9.00 per week for meals only.

HEIGHTS.—Rate $12.00 single; $10.00 each two in room. Meals $7.00 per week; meal ticket $8.00 for twenty-one meals. Board and room per day $2.50 one in room; $2.00 each, two in room.

THE GARFIELD.—Rate $11.00 to $14.00 per week, room and board. $7.00 per week board.

OTTERBEIN.—Room and board $12.00 per week, one in room; $10.00 per week two in room.

HOW TO SECURE ROOMS.—If you desire hotel accommodations write to the manager of the hotel and secure your room with a deposit check, otherwise you may select upon arrival anything that is left. If you desire a cottage or cottage rooms, write direct to those in the park you know or to Dr. J. C. Breckenridge, General Secretary, Winona Lake, Indiana, for a four page pamphlet of listed cottages, rates and owner's names and select therefrom. In all cases send personal check, draft or postoffice money order, which will be a receipt for you.

No definite room reservations will be made until August 21, because last year many people cancelled their June, July and early August reservations, thus causing the local committee extra trouble.

Over 4,000 persons were provided with rooms last year and hundreds of rooms were unoccupied. The church of the Brethren (Dunkards) cared for over 10,000 at Winona Lake and Warsaw this June and had a crowd of 20,000 here on their big Sunday. This demonstrates the ability of Winona and Warsaw to entertain conventions. The Presbyterian General Assembly will return to Winona again next May, emphasizing their satisfaction after being here last year.

RAILROAD CERTIFICATES.—All persons who desire a reduced rate of one and one-half fare for the round trip to Winona Lake, August 28-September 4, 1922, should write to H. B. Holloway, transportation secretary, 1501 Locust Street, St. Louis, Missouri. *In no case write to me for the above.*

WINONA EVENTS.—Many persons desire to spend part or all of July or August at Winona, or at one of the fort lakes in the county and remain for the convention. The following are a few attractions:

Billy Sunday: Camp Meeting, July 6

Winona Ministerial and Bible Summer School: July 10-August 5.

Winona Normal School: June 15-August 26.

Bible Conference: August 18-27.

The last named event will have the following speakers in addition to others on its platform: Dr. Stuart Holden of London, England; Dr. A. T. Robertson; Dr. Griffith Thomas; Bishop Quayle; Edwar Locke; Dr. George Stewart; Dr. Charles Reign Scoville; Dr. John McNeill; Dr. George W. Truett; Dr. Len G. Broughton. A number of our own men are to speak during the Ministerial and Bible School Conferences July 10-August 5.

MAIL.—Your mail during the convention should be addressed to you at Winona Lake, Indiana, postoffice, which is one block from the big tabernacle where the sessions of the convention will be held. Last year letters and packages were found here with no return address. A place will be provided at the Tabernacle for people to enroll whether registered or not, so that their friends can find them at any time.

HOTELS TAKEN—HEADQUARTERS—The Westminster will be convention headquarters again this year and H. B. Holloway, 1501 Locust St., St. Louis, Missouri, has assignment of one hundred rooms there for workers of the United Christian Missionary Society and the Board of Managers. Write to him only for rooms at this hotel. Missionaries will occupy the Franconia and the field workers of the United Christian Missionary Society, the Otterbein where the Ohio delegation was last year. No correspondence is necessary with these places. If any rooms in these hotels are unassigned by convention time the local committee will fill same. The Educational headquarters will be at Winona Hotel.

CORRESPONDENCE.—The local committee will answer no letters unless self addressed, stamped envelope is enclosed. All persons desiring cottages, rooms or tent space before August 28, should address Dr. J. C. Breckenridge, Winona Lake, Indiana. Concerning anything not included in the above, write the undersigned.

We are arranging to take care of a larger crowd and in a better way than last year. All persons arriving Monday and Tuesday and registering will receive free auto transportation to their rooms. Come and remain the entire week of the convention. Registration headquarters at entrance gates same as last year.

Yours for a great convention.

JOHN D. [illegible],

Warsaw Christian Church and Local [illegible]

A Good Pension Example

ONE of the churches most keenly interested in Ministerial Relief is the Englewood Church of Indianapolis. The first pastor of the church was A. L. Orcutt, whose influence both in our Ministerial Relief work and in the Englewood church grows rather than decreases. A picture of this good man hangs on the wall of the Englewood Church, a constant reminder of his beloved personality. But the church, through its Sunday school, has honored him in a larger and more permanent way through the special A. L. Orcutt Fund of the Ministerial Relief Board, which it has established.

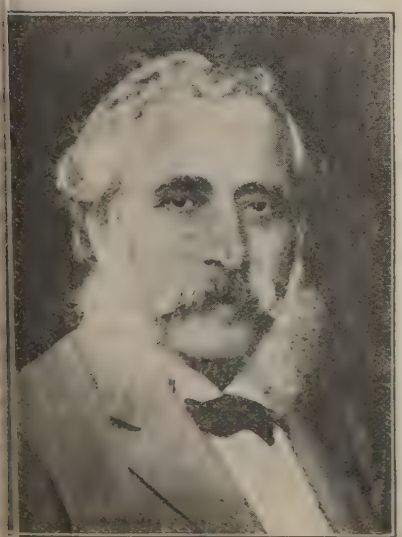
More recently, the church has felt that it ought to have a still more definite share in this great work. Consequently, the board of officers has decided to pay the dues for its pastor in the Pension Fund. This has been done and the premium is paid in quarterly instalments as one of the regular expenses of the church. The annual contribution to the Ministerial Relief Fund, through the missionary budget of the church, is not interfered with at all. The church looks upon insuring its pastor, F. E. Davison, as part of its personal responsibility to the man who serves it so faithfully; it looks to its annual contribution to the Fund as a part of its missionary and altruistic duty.

George William Brown.

George N. Shishmanian

WITH the death of George N. Shishmanian at Portland, Oregon, May 8, we record the passing of the first missionary sent to a distinctly foreign field by the Foreign Christian Missionary Society, in 1879. Mr. Shishmanian was born in Egin, at the source of the river Euphrates in ancient Armenia and lived to the ripe age of eighty-five. His first schooling was received in what is now Robert College, but at the age of fifteen he came to America and became an American citizen. While residing in Dallas, Texas, he joined the Christian church and later entered the Bible College at Lexington, Kentucky, where he was ordained to the ministry. While in Lexington he married Miss Lucy McClelland and they were appointed as missionaries to Constantinople where they served faithfully for twenty-six years, Mrs. Shishmanian sharing with her husband all the trials and persecutions incident to that work. Mr. Shishmanian was active with his pen as well as through the spoken word, writing and publishing both in the Turkish and Armenian languages many tracts and booklets which were sent broadcast over the empire. He made several tours over Asia Minor establishing a number of Christian churches in that country. While the majority of his converts were of his own people, the Armenians, yet he baptized seven Turks, two being high government officials, one commanding officer of the Sultan's private yacht. He also baptized a number of Greeks and Persians.

Although living a life crowded with sorrows, disappointments and bitter tribulations, he retained his faith in God and never ceased to manifest a cheerful, hopeful disposition. All the male members of his family were victims in the Armenian massacres.



George N. Shishmanian

Interesting Things Happen So Fast

In the Akita, Japan, Kindergarten

INTERESTING things happen so fast that I find it impossible to keep up with them in the telling. We might well make use of a reporter's full time and not pass on any more than you would like to know! Here are a few things that have been happening since the new kindergarten term came in.

Because of the fact that one of our teachers is just out of training school, we divided into four groups to start off with, and I took one. The closer contact with the children was most interesting. We are all feeling that the children who entered this year are, on the whole, inferior to many that we have had. The boys are in the majority and that always makes the whole group harder to organize. Those who were the biggest problems at first are now the ones who can be counted on almost every time and, as usual, are the ones who really make things interesting. To tell you about just one boy, the child of a jinrikisha man. He is the kind that talks a great deal and must be heard. The other day when the head kindergartner aimed a ball successfully, this little chap clapped his hands and said, "Teacher did so well I have to praise her." Translated, it sounds stilted and funny, but in Japanese it is perfectly childlike.

We had a terrible fire last Sunday. It started in a moving picture theater and before it was over wiped out some two hundred houses. We have had the best collections at Sunday school that we have ever had. Last Monday, the day after the fire, three children went with me to the post office to draw ten yen ($5.00) to contribute to the relief fund. Now little sheds cover the devastated portion, so they say, and the people are beginning over again.

Among the specially interesting experiences that the kindergarten children have had are a walk to the rice fields to see the farmers at work preparing for planting and, on the way back, stopping to see the rabbits and cow at the McCall's; and planting radishes in individual pots because we haven't enough garden space for each child to have a real garden.

The second concerts for the endowment fund came May 5 and 6. The chief attraction this year was Miss Robison as pianist, and we counted so much on her that we planned little else. Graduates and two little girls in kindergarten gave a tiny play, "The Tongue Cut Sparrow," with songs sung behind the scenes by girls now in high school. A boy in commercial school played the harmonica and a girl in high school, accompanied by her teacher, played the Japanese "piano" called "koto." The boys didn't go in for the preparations as hard as they did last year, but they got warmed up finally, and showed enough interest to suggest having a photo taken with Miss Robison. The high school girls were fine in all the preparations, especially in selling tickets. All the young people got a lot of satisfaction out of the success of the concerts. In preparing the program we thought that people would be so interested in the piano numbers that there would be no need to work up anything in the vocal line. All the people who came were most appreciative, but many spoke of wishing for songs. Those who attended last year and this year seemed to be in favor of the variety of program that we prepared with local talent last year! The amount received was exactly Yen 200 ($100) and the amount deposited after all expenses were paid was Yen 133.77 ($66.89). The expenses included Miss Robison's travel from Tokyo where she is attending Language School, and that was the one big item. The important thing in the graduates' work now is to keep at the smaller group reunions.

Just yesterday I came back from Hirosaki, a city four hours north of Akita, where we had a meeting of kindergarten teachers. There were eleven Japanese delegates from outside of the city and seven Hirosaki kindergarten teachers—eighteen in all. There were five foreign delegates. The program included devotional periods and papers on subjects such as "Songs and Games", "Summer Schools" and "The Use of the Gifts." The fellowship among the Japanese teachers especially makes

the effort well worth while. This is the second group conference, and we expect to make it an increasingly helpful part of our work.

Although there seems to be little to put on paper that carries the spirit of encouragement, we do feel that there is progress, and are always grateful for the interest and prayers of friends.

GRETCHEN GARST.

The University Church, Buffalo, New York

In a University Center

By JOHN P. SALA

"OUR Board very carefully considered the matter of finances at its May meeting. If collections on loans from churches are normal, we hope to be able to close the loan to the University Church by February, 1922. We have placed same in our budget to be closed at that time, provided the condition of our finances will permit."

This news from M. H. Gray, secretary and treasurer of the Board of Church Extension, now the Department of Church Erection of United Christian Missionary Society, is what set our blood going fast at the University Church, and enabled us on the day following its receipt on May 26, 1921, to let the contract for the building of our new church which is situated one square away from the grounds of the Buffalo University where new buildings and equipment are being erected at the cost of $5,000,000.

For nine years a small group of Disciples of Christ had been working in this community and had built up a following of nearly one hundred active workers. This word from Treasurer Gray renewed their faith and started them again into giving in a most generous and sacrificial way, still greater gifts than before, for the carrying on of the work.

The result is that today we have a beau ful church building of Gothic architectu outside and in, the auditorium seating ov 400 with capacity for church school a social purposes adequate to the needs of t community. The value of the building a equipment is at least $80,000. This h all been brought about in this most prom ing community by the loan of $25,000 the part of the Department of Church Er tion. The church school has increased to average of 175 and the church membersh to 120.. The school equipment in its va ious departments will accommodate at lea 400 scholars without crowding. The budg of the church this year is $10,000, pra tically all of it being paid by the sm membership in which there is not one we to-do person but in which the large perce age of the membership are tithers.

A new pipe-organ has just been install in the church and a group of friendly bu ness men, with whom the pastor associat in weekly and club activities, have donat the great original painting of "Jesus t Great Teacher" to adorn the large spa above the pulpit.

The University Church will never ce rejoicing that there is such a fund as t Church Erection fund that has made p sible our going ahead and completing a s viceable and beautiful building.

A Letter from Dr. Shelton's Tibetan Teacher

The following letter was sent to World C by Mrs. Shelton. Geyangwandii has be the teacher of several of the missionaries Tibet and is not yet openly a Christi His daughter was recently killed by a st bullet, during fighting between the Chin garrison and the Tibetans.

WITH constantly guarded love, fection and kindness to dear M Shelton from Geyangwandii:—

Because of your goodness of heart, y have written me many letters asking to come to America. I promised Dr. Sh ton that when he returned to America would accompany him.

Dr. Shelton and I left Batang for C tok and arrived at Drwanong where we a messenger from the *Teji* with a let which said that unless outsiders had mission from the *Galon Lama*, they co not enter Tibet. On the twentieth of first month we left Drwanong for Bats There were six of us, Dr. Shelton, Ser tu two servants, a Chinese soldier and mys About twenty *li* from Batang, robbers s Dr. Shelton who was riding in front. rest of us fought the robbers, but it of no use. We put Shelton on his mule then proceeded for about three *li*. When could go no further we fixed his cot in stretcher. As we were ready to start Hardy arrived. Then after we got star we met the other foreigners. About hours after we reached Batang Dr. Shel passed away.

There is great sorrow in every heart. have sent two spies to find out who the bers were.

It is no wonder you are sad. Please not worry. The Savior Jesus died for creatures. Remember this in your he

Put your sorrow far away. I heard that you were ill, and if sorrow comes on top of that there will be an accident to you.

I beg you to leave Calcutta and go to your two daughters in America. When you get there please write me and let me know how things are. I pray that you and your two daughters may be kept from accident.

From GEYANGWANDII.

Translated by Roderick A. MacLeod.

A Filipino Student Conference

By FRANK V. STIPP

ON May 8, in the town of Laoag, Philippine Islands, eighty-four of the 1500 students of the Laoag high school gathered together at the Adamson dormitory. They had not gathered for an athletic contest, a social gathering nor a literary program although they were given a chance at all of these. They had gathered for a Student Bible Conference. They came from many different towns. Many of them were wholly unacquainted with the Book that was to be the center of their thought for the next ten days. Most of these early realizing its value, invested in a copy.

The program of the day began at six in the morning although the young men sleeping in a house across the street began their day by arising at five and running down to the river for a bath. The six o'clock bell called them to the morning watch and for most of them it was something real. Breakfast over, they entered upon a strenuous series of classes, six in number, designed to give these young Catholics a glimpse of that Book which had hitherto been unknown to them, if not in fact taboo. The students were divided into three groups according to the degree of their acquaintance with the Protestant movement. Meal time was worth coming miles to see. Imagine eighty students sitting about the tables, eighty plates of steaming hot rice before them, eighty bananas behind those plates, a score of dishes containing chipped meat and a like number for vegetables. But this was not enough to occupy the whole attention of this band for each of the five groups tried to make more noise than the other four combined. The early hours of the afternoon were given over to sleep—remember this is where the Orient and the tropics overlap. Later came a study period, a sing, then an athletic contest and a story hour. After supper came the big platform meeting which was preceded by a short pageant depicting a parable, a section of church history, the story of Ruth or the Bible in the Philippines. These evening addresses were an inspiration to both hearers and speakers. It was worth while seeing ten of the strongest young men and women of the Ilocos Norte high school come forward together. Many of them came in such an earnest determined way that we knew it was costing much. One young man who had boasted that he could not be converted came forward one evening calling out, "I answer the call." It was good, too, to be a partaker in the group prayers at the close of such a day when the souls of young people had been stirred and were calling out after their Maker. As the grand climax on the evening of the last of these ten wonderful days, wonderful for both students and leaders alike, the whole group walked quietly and reverently down to the little river harbor where the sail boats come in. Here a little meeting was held and the twenty-five candidates—two had been called away by sickness—were buried in the waters of the old Laoag river to arise again to a new life.

Although the conference ended its influence went on. Letters came in from these young people stating that they were still faithful in keeping the morning watch. The missionaries as they visited the little churches round about found earnest young people there who had not given a thought to the church before. The pastors in the various churches reported a revival of interest. One good sized town that had always been too proud to partake of Protestantism now had a group of young people, sons and daughters of the proudest, who humbly called for a regular church meeting and at least a visiting pastor. Other young people who had attended the conference but who had written their parents of their new desire now came asking admittance into the church. The conference had reached out and taken hold of the whole province. It had so filled the hearts of these strong young people that they went about preaching the gospel quietly but effectively. It is not hard to believe that this little corner of the world is about to become a real part of the Kingdom. Students are entering a great spiritual awakening. It has become the popular thing for a student to take a definite stand for Christ and the church. In fact we may say that the movement in this district has become so distinct as to justify the name given by one of the missionaries "a mass movement of students."

Laoag, Ilocos Norte, Philippine Islands.

The Student Conference Group Concerning Which Mr. Stipp Has Written in the Accompanying Article

Another Ten Day Filipino Bible Conference

This Conference was for younger children under High School age and it also included older ones who could speak only the native dialect.

A Little Child Shall Lead Them

United Christian Missionary Society,
Department of Church Erection.
Dear Sirs:

Our church burned completely yesterday. A new church is imperative. Loss $10,000; insurance $2,500. Have you plans or suggestions about church buildings? We probably will have to spend $20,000 to get what we need, if not what we want. We have a live Bible school, and church and school are deeply interested in the United Christian Missionary Society, as our remittances will show. Which is best to build, the complete church and have a debt, or put in basement and temporary roof, all to be completed later, or to build a single unit of a good plant? Wonderful sympathy is being expressed for us by outsiders and people of other communions. Ministers and the Catholic priests from neighboring villages are coming to express personally their feeling of interest. Our pastor, F. C. McCormick, is the best loved minister in this section and people will respond to him splendidly.

The burning of a church is tragic. Here people have confessed Christ, been buried with Him in baptism, remembered Him in the holy communion, and here love has been pledged at the marriage altar and our dead have been brought for the "Let not your heart be troubled." Strong men and aged women, as well as little children have wept over the passing of the church. A little sweetheart of three years, in the beginner's class, said to her mother, "Are you going to give anything for the new church, mother? I have some money in my bank and they shall have every penny." What a sublime sacrifice! Surely we will have a new church! A little child shall lead them.

C. H. Callaway,
Milton, Indiana Church Clerk.

Echoes from Everywhere

(*Continued from page* 51.)

ering for music. A group of school boys asked me to teach them English hymns, teaching the tunes and meaning of words, and I am now branching out and including some other English songs. They throw back their heads, close their eyes, open their mouths and sing as if there was nothing else in the world but the song they are singing. When they come to a hymn that is familiar I often wish I could snap a picture of them in that position. More and more is it becoming evident the opening that can be made through music.

The language comes slowly. Sometimes I think that I am getting somewhere with it —then the next thing I find that constructions of thought I know, can be used for several meanings and I have to back up and go at it from another angle. But it is interesting and its compensations make up for its difficulties.

AMY JEAN ROBISON.

Tokyo, Japan.

Annual "Go to College" Program

First Christian Church, Springfield Illinois, held its annual Educational Banquet just prior to the close of the high school year with two hundred twenty-five present. The church had more than one hundred young people in the four years of high school this year. Each class was seated at its own table decorated in class colors. H. T. Swift, a member of the Board of Trustees of Eureka College, presided; Miss Jessie Struebing, Director of Education, assisting. The high school group was represented by Miss Marjorie Anderson who spoke on "My Visit to Eureka College." Attorney Miles Gray, an Eureka alumnus, spoke on "My Own College Days." Each high school class participated in yells, and Eureka songs and yells were given by the alumni and alumnae who were seated at a special table. Professor George Moore, of Eureka, was guest of honor and delivered the address on "The Value of a College Education." First Church will furnish at least three scholarships for its young people this year. This banquet is a part of the educational program of the church. On the following Sunday the pastor, W. F. Rothenburger, delivered a message to the young people on "Keynotes In a Successful Career." On the first Sunday evening in September the church will hold its annual "Go to College" program, at which time a series of messages will be delivered by college students. Mr. Rothenburger introduced this educational program in the old Franklin Circle Church at Cleveland, Ohio, in 1909 and has continued it each year. It is his opinion that this is one of the most effective ways of inducing young people to go to college and to assist in solving the problem of missionary and ministerial supply.

A Steady Light For Twenty-Six Years

Miss Emma A. Lyon, the "Lone Pine Principal," of Nanking, China, is soon to return for her fourth term of service. For twenty-six years she has had charge of the Girls' School which opened with five girls and now has over one hundred and sixty. This was our first girls' school in China and in that early day it was not a popular thing, but during the years of quiet but effective work of Miss Lyon the school has grown in popularity, 800 different girls having been in the school since the beginning. Many more might have been taken care of had the equipment been adequate. Miss Lyon writes, "I hope to do a better work than I have ever done before. I cannot do it without the help of the people at home. Although I have carried the responsibility of the school ever since it began, it belongs to the people here. I wish all could feel this. We must have a new building and more equipment. We can not take all the girls who wish to enter. We prepare teachers for other stations and for government work. I wish I could go back feeling that I have the support of the churches. I am willing to give every bit of strength and ability have. Will the people at home stand ba of me and help make the school a st greater influence for good?"

The Joys and Sorrows Of New Missionaries

It is just seven months since we arriv at Monieka and they have been ve happy months indeed as we have been al to do some work and to get somewhat a quainted with the people and their way We have been in the very best of healt for which we are very thankful. M Hurt has had a very light fever a coup of times but Lois Marie and I have so f escaped.

Since being here we have had a chan to get a touch of almost every phase the work, during the absence of the old missionaries. When Dr. Jaggard start on an itinerary in January, I took char of part of the workmen and have had the ever since, and at present while Mr. Joh ston is away I have all of them under m

Reduced Railroad Rates to Winona Convention

Have you yet secured Convention Identification Certificates by which you will be able to secure a reduced rate of one and one-half fare for the round trip to the next International Convention of Disciples of Christ to be held at Winona Lake, Indiana, August 28th to September 3rd inclusive?

Tickets will be on sale from August 28th to September 3rd, inclusive and will be good for return until September 9th, except that in Oklahoma, Texas, Colorado (except Julesburg), Idaho, Montana, New Mexico, Utah and Wyoming, tickets will be on sale during a period one week earlier, viz: August 23rd to 29th and will be good for return up to September 10th. Passengers must have tickets validated at Winona Lake by railroad agent before making the return trip and must reach original starting point not later than midnight of final return date.

To facilitate the distribution of Certificates the various State and Regional Secretaries are being furnished a supply of such Certificates. You may apply to any of such Secretaries for the number of Certificates you desire or make application for same direct to the undersigned. In making application please furnish name and address of each person for whom reduced rates will be obtained under the Certificates requested. With your application kindly forward self-addressed stamped envelope to facilitate handling. Do not procrastinate—do it now!

Yours very truly,
H. B. Holloway, Transportation Secretary,
International Convention of Disciples of Christ,
1501 Locust Street, St. Louis, Mo.

These All Died in the Faith

Mrs. G. H. C. Stoney, nee Kate Crenshaw, May 4, 1922, Winston-Salem, North Carolina. A faithful member of the Woman's Missionary society.

Mrs. Bessie Hubbard, Ashland, Kentucky. Treasurer of the Woman's Missionary society.

Mrs. Clara Summerland, Wabash, Indiana. Charter member and president of the Woman's Missionary society.

Mrs. W. H. Davis, April 20, 1922, Olympia, Washington. A faithful member of the church and Woman's Missionary society.

Charles W. Mahin, April 1, 1922. Beloved minister of the church at Greensburg, Kansas. Taught at the Southern Christian Institute one year.

Mrs. Hannah Catherine Stites, June 24, 1922, Lebanon, Missouri. A faithful member of the Woman's Missionary society. Age 69.

F. E. Haughey, April 28, 1922, at Canon City, Colorado, where he had been the minister eight years.

Mrs. A. L. Foushee, Stroud, Oklahoma, April 25, 1922. A faithful member of the Woman's Missionary society since its organization in 1909.

Mrs. Ellen LuDora Julian, Claremore, Oklahoma, July, 1922. Faithful member of the Woman's Missionary society.

Mrs. M. T. Moye, June 28, 1922, Farmville, North Carolina. An active member of the church and Missionary society. Age 66.

Mrs. A. C. Sheppard, May 31, 1922, Farmville, North Carolina. A faithful member and at one time president of the Missionary society. Age 70.

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supervision. Our new brick machine was at in operation the first of the year and e are just finishing our first kiln of brick day and expect to start burning them xt week. The kiln holds 40,000, and e have about 20,000 more which we ex- ct to use without burning. We have ty workmen, not counting the sawyers, vided as follows: ten men in the brick ng, about the same number who do all rts of odd jobs (they are cutting wood burn brick with just now), twelve rking all or part time in the carpenter op, five masons and several young men o work part time and attend school.

Word came to us a short while ago that ne of our sawyers were going up river in canoe which capsized and one of the men s missing. We immediately sent another oe and six men to give any needed aid. ter searching all night they failed to find man who was lost. The sawyers tell that they were returning with four logs the canoe and struck a snag which tipped canoe and everything went down. There e three men in the canoe at the time and two who were able to reach land say t they never saw the other one after the oe tipped. An accident like this makes e a disturbance among our people as t of them are afraid of the water. Only ear ago a canoe went down right here at mission and nine were drowned. At that , as on yesterday, they were trying to h shore in a hurry because of an ap- aching storm.

Mrs. Hurt has helped some with the work among the women and girls in the inquirers' school and also has a class of young children in the Sunday school.

LEWIS A. HURT.

Monieka, Africa.

Remarkable Record in Mexican Orphanage

Our missionaries in Aguascalientes write us of the death of one of the precious girls in the orphanage. Our people must always remember that we are conducting the only Protestant Orphanage in the whole Republic of Mexico. It began as an outgrowth of the Revolution, the need being so urged upon our missionaries that they could not resist taking the responsibility for a few girls, and out of this beginning has grown our well ordered orphanage, with thirty-two of the regular orphanage children and five or six others who are there being largely supported by the missionaries and by family friends. The work of the orphanage is under the direction of Miss Pearl Gibbons, and it is marvelous in every way. The death of little Consuelo has brought sadness to the hearts of the children and especially to our missionaries who had cared for this child for a number of years. This is the first death registered in the eight years' history of our orphanage. For this we should be thankful.

Leaders Largely Responsible For Missionary Interest

Will tell you of our April meeting. It was so much like the one described on page 50 of April WORLD CALL. The topic was: "The Isles of the Sea." I prepared invitations and gave to Division leaders to send to every member and many others. A furniture store loaned me a Columbia phonograph and beautiful Hawaiian music was interspersed throughout the program. From the Santa Fe "Harvey House" I borrowed ferns and palms which with many others gave a beautiful oriental setting. From the leaflets which come each month I made post card pictures by pasting them on card board and with a Mirrorscope borrowed from a boy friend, I showed an enlarged picture of each about 2x3 feet. (All shades were down of course.) These pictures were shown after the talks were given and commented upon. It was so much more interesting than the poster for every one could see the picture as the talk was given. Through these extra efforts we had fifty-one present and we have only sixty-eight members. Of course some were visitors. All thought the meeting was splendid, and it was. Work?—yes. Of course it took work and lots of it, but it pays big dividends. We get results always according to the effort we put into our work. I am forever convinced that the whole secret of poor attendance at a missionary society lies with the leader. She can make it more attractive and interesting than any other meeting if she is only willing to sacrifice hours of hard work in preparation. And what other work is half so interesting and gripping as the program of Christ in winning the whole world for His Kingdom! When all women of the church get such a vision of their privileges, then truly will every woman of the church enlist in the missionary society which is the very soul—the nucleus of the whole program of the church.

MRS. J. T. ANDERSON.

Dodge City, Kansas.

Light in the "Dark Continent"

When I first glimpsed Africa I thought it was a beautiful country, and my first impressions have only been intensified as the days speed by. Why call Africa "The Dark Continent?" Surely in no place does the sun shine brighter, the flowers bloom with more brillient colors or the birds warble more sweetly. Myriads of insects make music all night long. True the people are dark of skin but the gospel of Jesus Christ brings light into their lives, which shines through their skin.

Every day brings new things of interest and one can always count on the people being full of surprise. One never knows what they will do next. One minute may witness an act of downright heathenism and the next a noble act full of the spirit of Christ. I have seen things that revolted me and again I have seen things that brought God very near.

I am thinking particularly of two old Christian women who have been in school day after day. When one of them was commended for her faithfulness, she said, "I have a reason. I have just got to learn to read so I can read God's Word for myself." These same two women volunteered

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Napier Street,
Lindfield, N. S. W., Australia.
May 4, 1922

United Christian Missionary Society,
1501 Locust Street,
St. Louis, Missouri.

Dear Brethren:

Our Annual Conference held in April last, wishes me to express to Mrs. Shelton and family and to all our American brethren its deep sympathy with you all in your great loss—the death of Dr. Shelton. The assembled delegates stood silently and with bowed heads while the resolution was carried. We have a keen sense of our own loss, for the church the world over is the poorer.

When the news of Dr. Shelton's tragic death reached us in Sydney, we were all deeply stirred. Only recently our own Mr. Garnett had returned from Central China and had been telling us of the Doctor's glorious achievement in securing permission to enter Lhasa, and also of his ill treatment at the hands of the bandits. And then came the news of his death!

Will you please accept for all America our expression of sorrow and assure Mrs. Shelton and family of our sincere sympathy in so great a loss. The will of the Lord be done!

On behalf of the churches of Christ in New South Wales,

Yours fraternally,

C. R. Hall,
Conference Secretary

to keep the church clean, and the day they clean it they have a short prayer service asking God to send them someone to teach. And with shining face one of the women said, "God answered our prayer and He sent us three people whom we talked to about Jesus." Ah, if we were only as zealous to tell God's word to others!

An old Christian woman who lives on the other side of the river paddles across in a leaky canoe on Sunday morning that she may attend services. And the Congo river is no small stream here at Bolenge. She always brings her offering. I have seen eggs laid on the collection plate since I have been here and I am sure the offering was a worthy one and God accepted it, as it was probably all that the giver had to offer.

The day has surely dawned for womanhood in Africa. They are coming to school in large numbers now because they desire to learn. They want to be able to read the Bible for themselves. They come to school and bring the little tots. One day I heard a noise down under the table and found a small tot stowed away while its mother was trying to learn to read. They are so eager. May we be able to lead them aright!

MRS. ELMER G. BOYER.

Bolenge, Africa.

Sympathy from Australia

From the annual Conference of the Victorian (Australia) Churches of Christ come resolutions of sympathy to Mrs. Shelton and family and to the United Christian Missionary Society. The secretary, J. Earnest Allen, says, "We in this land feel the poorer because of his homegoing to the Father. We realize that a great man of God has been called to higher service. Although we were not privileged to meet the Doctor face to face, we felt he belonged to us and we loved him for his wonderful and unique ministry as a hero of the noblest type. But what is our loss compared to yours? The great American brotherhood and its wonderful missionary society have lost a leader with the initiative of a Carey, an explorer and pathfinder of the intrepid spirit of a Livingstone, a lover of suffering and lost humanity like unto MacKenzie of China, an ambassador of the Cross of Christ like Paul of old, and above all a true man among men like the Man of Galilee, Jesus Christ."

Grateful for Recruits

I feel that I ought to write and say "thank you" for sending Dr. Williams to us. It has been a long time since we have had a doctor of our own at the Mary Chiles Hospital and it was indeed good news when we heard that we were to have one. The hospital is picking up already under the management of Dr. Williams and I hope that it will be possible for him to carry out his plans for a bigger and better work. A class of seven nurses was graduated in March, two having to drop out before the close of the year on account of sickness. The new (probationer) class is coming in now and these girls are just as dear and fine looking a bunch as the ones we already have.

MRS. ALICE AGNEW.

Manila, Philippine Islands.

First Year Certificates Granted

One of the finest Teacher Training classes in the Northwest is in Woodland Drive Church, Vancouver, B. C. A special service was held in recognition of the fine work that had been done and credit cards issued to the class of fifteen who have completed the first year's work. Marcellus R. Ely is the pastor of this church. Mr. Ely is president of the provincial convention of the Religious Educational Council this year which is reported to have been one of the largest and best ever held, no doubt largely due to the untiring efforts of the president

Picture Shows In Africa

Again I find myself threading the forest path and seeking out the villages that are hidden away between the swamps and rivers. It is a goodly task. At night we spread the picture sheet against the tall plantain plants and the scenes of the Master become real to the assembled villagers

(*Continued on page 62.*)

How the United Society Closed the Year

By BERT WILSON

FRIENDS of the United Society everywhere have been anxious for definite news about the closing of the missionary year. The closing days of June were wonderful days. One day the receipts were $39,774, another, $40,708, on another $43,212 and on June 30 the total receipts were $113,013.50. Money came by regular letter in checks, drafts, money order and currency. Some came by special delivery letter and some came by telegraph. The well organized Treasury Department, under the supervision of Treasurer C. W. Plopper, handled the business with great efficiency.

The receipts for June (General Fund)	$580,373.27
Last year	570,436.03
June gain in General Fund	$ 9,937.24
A comparison for the nine months, October 1 to June 30, shows the following:	
This year	$2,077,711.86
Last year	2,030,186.59
Gain in nine months	$ 47,525.27
The total receipts for twelve months were:	
General Fund	$1,860,739.41
Special Funds	507,295.04
Total direct to United Society	$2,368,034.45
Receipts of six old boards	334,696.31
Grand total	$2,702,730.76

The total expenditures for the year were $2,250,825.00.

The deficit on July 1, was $271,717.16.

The Society regrets to report a deficit. There were a number of contributing causes. The total spending budgets were a little too large for the prospective income. There was a financial depression throughout the country. Many churches in the mining districts wrote that they could not send their usual offerings on account of the strike. Some churches withheld their offerings on account of the agitation over the China Mission. There has been an appreciable falling off in the receipts from the Men and Millions Movement as many of the pledgors have now paid in full.

Everything considered, the Society feels that it has been a good year. By reducing some of the budgets, practicing the strictest economy, and hoping that all the churches will make an increase in their giving, the Society faces this new missionary year with faith and courage.

However, churches should remember that the "lean" months of July, August, September and October, immediately follow. Unless offerings are sent in monthly, the deficit will be much larger by October 1. The churches pay their ministers each month, they pay their janitors, coal bills and other expenses monthly; why shouldn't all of them form the habit of paying their missionary budgets on the monthly basis?

Again, the work of every department of the Society will have to be reduced and thus handicapped in trying to pay off or partially reduce the deficit by the close of the next missionary year. There are many well-to-do members of our churches who could send at once from $100 to $1,000 or even $5,000 to $10,000 to help relieve the stringency of the Society and avoid the curtailment of work that has been built up through years. Such contributions are urgently solicited. One man who supports his own son as a missionary, has already sent his check for $1,000 to apply against the deficit. If some people give their sons and daughters, surely others ought to give their money. Checks should be forwarded at once to be of greatest service.

Comparative Statement of Receipts
June, 1922

During the present missionary year closing June 30, 1922, comparisons will be ade monthly with the same month of last year. The change in the fiscal year makes impossible to give an accurate comparison for the year to date. Beginning with ly 1, 1922, complete comparisons can be given.

United Christian Missionary Society and the Six Old Societies

	1921	June 1922	Gain	Total Receipts of year: July 1, to June 30, 1922
urches	$169,976.72	$164,578.88	$ 5,397.84*	$ 525,095.59
nday Schools	155,265.71	163,044.00	7,778.29	386,983.10
ristian Endeavor Societies	6,449.08	7,348.65	889.57	22,222.29
men's Missionary Societies nd Circles	173,496.08	192,669.69	19,173.61	541,733.64
ldren's Organizations	4,751.33	4,828.48	77.15	15,359.84
ividuals and Men and Mil-ions Movement	35,572.36	38,120.12	2,547.76	225,618.89
uests	13,833.51	4,725.21	9,108.30*	83,613.45
erest and Rent	982.80	12,179.32	11,196.52	196,753.22
reign Field Reports	213,745.53	56,563.72	157,181.81*	219,279.55
me Missions and Benevolent nstitutions	14,450.04	16,729.67	2,279.63	113,626.23
nuities	15,148.62	25,163.50	10,014.88	115,12000
rld Call Subscriptions and dvertising		6,711.27	6,711.27	73,740.61
st Funds	20,000.00		20,000.00*	
erature and King's Build-rs	5,392.14	4,422.61	969.53*	42,240.16
cellaneous	36,546.28	40,894.23	4,347.95	141,344.19
	$865,610.20	$737,979.35	$127,630.85*	$2,702,730.76
Association for the Promotion of Christian Unity				
rches	$ 3,339.61	$ 2,465.45	$ 874.16*	$ 6,726.03
viduals	778.00	633.50	144.50*	2,882.30
rature	1.00		1.00*	2.26
rest				16.80
cellaneous				17.00
	$ 4,118.61	$ 3,098.95	$ 1,019.66*	$ 9,644.39
Board of Temperance and Social Welfare				
rches	$ 2,852.64	$ 3,616.07	$ 763.43	$ 7,856.38
day Schools	65.45	16.50	48.95*	83.79
and Millions and Individuals[L]	1,916.50	12.00	1,904.50*	1,255.37
cellaneous	99.36	150.83	51.47	1,570.41
	$ 4,933.95	$ 3,795.40	$1,138.55*	$ 10,765.95
Board of Education				
ches	$ 56,628.36	$ 62,855.91	$ 6,227.55	$ 187,219.59
lay Schools	165.81	667.42	501.61	2,207.85
viduals	6,006.54	4,174.58	1,831.96*	12,252.18
ges		504.06	504.06	2,624.92
est				10.61
ellaneous	408.88	260.04	148.84*	1,539.01
d Movement	793.87	837.65	43.78	5,261.23
complete Report.	$ 64,003.46	$ 69,299.66	$ 5,296.20	$ 211,115.39
Grand Totals for All Boards				
ches	$232,797.33	$233,516.31	$ 718.98	$ 726,897.59
ay Schools	155,496.97	163,727.92	8,230.95	389,274.74
tian Endeavor Societies	6,449.08	7,348.65	889.57	22,222.29
en's Missionary Societies l Circles	173,496.08	192,669.69	19,173.61	541,733.64
ren's Organizations	4,751.33	4,828.48	77.15	15,359.84
iduals and Men and Mil-ns Movement	44,273.40	42,940.20	1,333.20	242,008.74
sts	13,833.51	4,725.21	9,108.30*	83,613.45
st and Rent	982.80	12,179.32	11,196.52	196,669.02
ign Field Reports	213,745.53	56,563.72	157,181.81*	219,279.55
Missions and Benevolent titutions	14,450.04	16,729.67	2,279.63	113,626.23
ities	15,148.62	25,163.50	10,014.88	115,120.00
l Call Subscriptions and vertising		6,711.27	6,711.27	73,740.61
Funds	20,000.00		20,000.00*	
ture and King's Builders	5,393.14	4,422.61	970.53*	42,242.42
llaneous	37,848.39	42,646.81	4,798.42	142,356.76
	$938,666.22	$814,173.36	$124,492.86*	$2,934.255.49

*Loss.

[L] Amount received from foreign field sources and expended on foreign fields under the on of missionaries. In 1922 the larger part of these receipts was entered in previous s.

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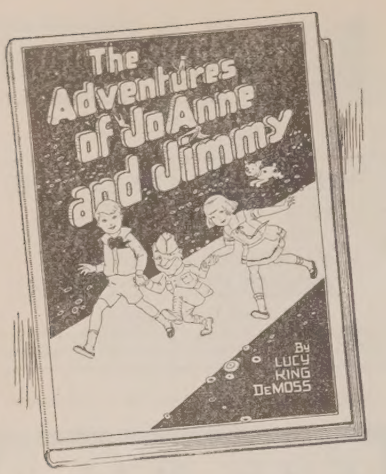

Jo Anne and Jimmy

The friends of Jo Anne and Jimmy and Tiny Tim will be glad to see that they have all hopped into an attractive book with a front cover like the above. Mr. Jimmy Whiteford (who may be kin to Jimmy for all we know) has made the most interesting black and white pictures for it you can imagine—ten of them—and the whole book is as nice as you would want it to be. Only a small edition was made. Price $1.00. Send your order to United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri, and they will send you the book.

1869 **HAMILTON COLLEGE** 1922
Lexington, Kentucky

A Junior College for Young Women which provides an attractive and protected home life—Standard courses, comprising two years of accredited college and four years of college preparatory work—Music, Art, Expression and Home Economics. For catalog and views address The Dean.

(Continued from page 60.)

These pictures are pure magic to some of the hearers. But before the service is over they hear the words which mean life to them and to all who will obey His great Name. The entire month of April was spent itinerating. On the whole the trip was very encouraging. I visited seventy-one villages and preached in most of them, baptizing 367 from forty different villages. The offerings showed a steady growth.

HERBERT SMITH.

Lotumbe, Africa.

Though Dead He Yet Speaketh

With the Children's Day offering of the Columbus, Kansas, Bible school, comes $50 from Mr. and Mrs. M. G. Maxwell in the name of their little son who went to be with the Father last October. Maurice had saved in his seven and a half years $75, fifty of which was in the bank and the rest in savings stamps. The father and mother wish the money used in the day school work in the Congo and will send the remaining $25 in the next Children's Day offering.

An Honor Roll Society

The Central Christian Church, Huntington, Indiana, has a missionary society of one hundred fifty members. They have eighty-five paid up subscriptions to WORLD CALL. More than the $1,000 necessary for the support of their living link, Mrs. Fay Livengood, of India, has been raised. The last meeting of the society for the missionary year was in the nature of a rally. Many visitors came from societies in adjoining towns, the attendance being 387, giving the required average attendance to put them on the Roll of Honor for the year.

Some Interesting Revelations

Four classes in Psychology and Philosophy at the University keep my days busy. On Sundays I have a very interesting Bible class voluntarily formed by some of graduating seniors. I conduct it as a cussion group and get some very inter ing revelations of the Chinese student m on religion and Christianity. There is doubt about the vitality of religion a topic of thought and discussion among Chinese young men of the presnt day, though under the incentive of the re anti-Christian movement in Peking re tions frequently take on remarkable and wonted forms. The onslaughts of t non-Christian brethren are doubtless a g thing for the Christian students for makes them think more vigorously as what is the real significance of their fa Some good articles by Christian stud have appeared in magazines.

C. H. HAMILTON

Nanking, China.

Another Ford For India

Recently Dr. and Mrs. Miller of Mun India, visited the church at Owensboro, K tucky, and were presented with a Ford which will be of great assistance to Miller in visiting his patients, and wil the means of saving hundreds of lives. church greatly appreciated Dr. Mill story of the need of India for the G Physician for their souls as well as for healing of their bodies.

Children's Day In Jamaica

S. H. Bartlett, new missionary to maica, reports a fine Children's Day gram at Duke Street, in Kingston. T Children's Day offering was something $20 from the Sunday school and the ch gave about $30 for the same purpose. had also accumulated something over $ besides their Easter offering of about This will bring the offering of Duke St to more than $150.

Some of our American churches c well follow this missionary church in giving for missions.

Two Faithful Daughters

Word comes from Miss Silvia Siegf of Croton, Ohio, telling of the death her mother, Mrs. William H. Siegfried June 17. Mrs. Siegfried had been thro out her Christian life an active worke the Woman's Missionary society and in church, but for four years was a hel invalid. Miss Silvia Siegfried was an cient missionary under the Foreign C tian Missionary Society in the Philipp Returning for furlough she found mother in such a condition that she c not leave and through these years she taught school and ministered to her most self-sacrificing way.

Miss Ora Haight, who has been a sionary in India since 1904, and is no home on furlough, writes of the home-g of her mother on June 19, after a li ing illness through which she was perm to minister to her. Miss Haight expec return to her work in India in August.

After Many Days

Beginning with last September, I thrust upon me a new responsibility,

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Announcement

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the management of the girls' school, ich is a primary day school. With the ening of the second semester we have ty pupils and more asking to come. We ve not enough desks for those already school and no money allowed us to pro- le more. We have ordered the desks l will pay for them ourselves if there no other way. We cannot see children used a place in a Christian school for lack of a few feet of lumber made up a crude desk and seat.

n the week previous to the opening of second semester, the Chinese pastor's e and I visited the homes of every one the pupils, as well as those of some ner pupils who had not been in school year. When making these calls we one happy surprise. When we entered home of the pupil coming the greatest ance, exclusive of those from a Chris- home, we found that she was a for- patient in the hospital and is now in school because of that influence. She one of our first patients and being a little girl her mother accompanied staying with her for several weeks. e in the hospital we taught her to the children's motion song, "Two eyes to look to God." She was such ight attractive little girl that we l her mother to let her come to Sun- school. We had no day school at that She never came to Sunday school it has been five or six years, so we identified her with one of our test and most promising pupils in the school until we went to the home and he mother who had not changed as ttle girl had. To this day that girl ies the distinction of being our only school pupil who has never attended y school. But she does have to at- chapel daily and has daily instruc- n the Bible, for that is the regular ulum for every child. I have hopes ning her yet. Her mother said they er to our school because of our in- in the hospital, so perhaps they willing to go further some day.

MRS. G. L. HAGMAN.

ungchow, China.

ionary Society Men

Women's Missionary society at is, Oregon, has one division com- of men. They number fifteen at e. The secretary reports that they tire charge of the April meeting ve a most interesting and instruc- gram.

Vigilance ssary

ark meetings are over. They have an annual event, for during the lossom season "the world and his ome to the park. The meetings er finer. They continued for ten h continuous preaching from one p. m. The sale of books goes on ime and this year we sold yen 400 worth of Christian literature, al- bling last year's sales. The other ort a loss of half their last year's It was more a union effort this ur own pastors from Honjo and nd Akita as well as two or three laymen, the Methodist pastor and his young disciples, the Presbyterian pastor, just back from Princeton University, and Abe San, with the splendid voice, who leads in the singing as well as preaching strong messages, were all enthusiastic workers.

Sunday, April 30, being the festival for the spirits of dead soldiers, was the biggest day of all and the W. C. T. U. had chosen that afternoon to present the subject of temperance to the crowds. The need is so very evident when most of the groups gather in the park for the purpose of getting drunk and for no other reason. We had prepared a banner, had printed catchy songs, together with the new law forbidding selling to minors, which were handed out to the crowd as they passed by. The preachers all had prepared especially fine talks on the subject and the crowds surged round the big tree all afternoon. The women had prepared special temperance literature for sale and took in yen 24.50 ($12.25). They served tea to the speakers and to any who wanted to sit and rest.

A number of interesting things occurred, some pleasant, others not. A drunken priest disturbed the meeting for a couple of hours one afternoon and finally took "the box" and began to speak. He was drunk and decidedly insulting but there seemed no way to stop him, until one young man, unknown to him or to us, stepped up and jerked the man off the box, hustled him out of the crowd and did something to him that made him cross the park at a fast run. He never came back. The young man said he was ashamed to hear anyone make such a fool of himself. For three days the newspapers scored the priest for having disturbed those who were faith-

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fully teaching the people. They referred to him as "a fish-smelling drunken priest"—one whose teachings forbid eating fish and drinking intoxicants. We found that we could usually drown out any noisy person by beginning to sing, but one drunken man was just sober enough to see our purpose and he made us sing ten minutes before he left. First he started up in opposition, and when we started "Only Believe" he started "Hatappo" which is a nursery song. It was so ridiculous that half the crowd roared with laughter but we finally won out.

The most interesting thing I saw was when a very small seven year old kindergarten graduate came to the book tables with his father in tow. The lad had been there many times himself but always refused the small one sen tracts we offered him. He spent a good deal of time looking at things though. When he and his father came the father said, pointing to the child, "He says he wants a Bible." So I offered him all styles and kinds but he refused them all. Then he chose a hymn book and a Bible game and slipping away from his father came round to the other side of the table and picked out the book he wanted, a child's illustrated New Testament. His father left five yen to pay the bill and disappeared without waiting for change. He was such a tiny little lad but seemed to know just what he wanted and his father was wise enough to give him his way in this instance.

MARY F. LEDIARD.

Akita, Japan.

Our Congo Doctors

(*Concluded from page* 29.)

of modern appliances, mechanics and medicines, but that instead, the best which science can offer should be given for their help. We are all looking forward to the time when these dreams of theirs will come true.

Now for my last word, and it is a very brief one. Dr. Pearson is at home. Mondombe station is so isolated, with the nearest doctor at least a week away. Those whom we love and honor are there with no physician. I wonder how much we care.

Dr. Frymire will soon be on his way home, leaving the station at Lotumbe in just the same condition. And it was because he knew that he would soon be leaving that he wrote this last paragraph in his letter. May it also speak to your hearts!

It will be a tragedy to let this work go back now. There ought to be a man to fill the place when I leave. "Pray the Lord of the harvest," or get hold of some consecrated doctor and "compel him to come in."

Bolenge, Africa,
At Home on Furlough.

Smoothing Out the Lines of Care

(*Concluded from page* 17.)

stood around the tables and sang the "Doxology."

We have one member of our family, Miss Levisa Lewis, who was among the first group in the Home. She came here over twenty years ago. Several have been here over ten years. All are so proud to show callers their garden and chickens, and the victrola, a recent gift.

We are needing more room down stairs. Especially do we need this for our men. Some of them are very feeble and the steps are almost too much for them. Perhaps sometime some one will solve this problem for us.

In all these years many have been called to that "home not made with hands," and their bodies have been laid to rest in our lot in Diamond Grove Cemetery. We are hoping to be able to have markers placed at each grave. We have married couples come to us. When one is called and the other left we want them to feel that their loved ones are still remembered by all. Sometimes we get so busy caring for the living that we forget those who have gone on before.

Mrs. E. Graff.

The Christian Home for the Aged,
Jacksonville, Illinois.

Deepening the Spiritual Life of the Damoh Church

(*Concluded from page* 43.)

are sitting in front of one of the houses where the ground has been smoothed and cleaned for the occasion. The people all sing heartily while Mrs. Hill plays for them on a harmonium. This instrument is like a small organ and is played with one hand while the other hand works the bellows. Mrs. Hill is accustomed to playing with both hands so one of the school teachers is working the bellows for her. In the midst of a season of earnest prayer there is a sudden shriek for someone has discovered a scorpion on the floor. It is quickly killed before it has a chance to sting anyone and then the meeting goes on as before.

At the boys' boarding school we find the boys seated on the ground with lanterns here and there among them. The house-father and the farm manager with their families and Livengood *sahib* are seated in chairs facing the boys. During the opening exercises the wind begins to blow and by the time Alfred, the house-father, rises to speak, the air is full of dust and several of the lanterns have been blown out. The boys listen carefully to what is said but the speech is cut short and the meeting is hastily closed when the last light goes out and the storm increases. That this meeting was not wasted was shown the next evening when one of the boys stood up and gave a very good summary of Alfred's speech. The third evening the invitation was given and more than forty boys came forward to confess Christ.

At all of the church meetings, the building was packed and Mr. Davis moved us present profoundly as he spoke of the death and resurrection of Christ. At most of the meetings curious non-Christians gathered about the doors and windows and a few came inside. Easter morning the sunrise prayer meeting prepared all for the preaching service. Mr. Davis delivered his message and then thirty-two of our school boys, chosen from among those who had stood up Wednesday evening, came forward and confessed Christ. Two other boys, sons of one of our Indian Christians also took The Lord's Supper with which the meeting closed, had for us all a richer and deeper meaning than usual.

F. E. LIVENGOOD.

Damoh, India.

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The Missionary Register

Missionaries Arriving on Furlough

Miss Lucille G. Ford, India, June 26, 1922.

Miss Laura Lynne Major, China, July 3, 1922.

Mr. and Mrs. C. A. Burch, Elizabeth Caswell, Barbara Lois, Claris Delano, Ruth Francis, China, July 3, 1922.

Mr. and Mrs. C. C. McCaw, John Emery, and Rossie Elizabeth, Philippine Islands, June, 1922.

Missionaries Going to Field

Mr. and Mrs. O. J. Goulter and Lovina (New), China, July 7, 1922. David L Watts (New), Africa, July 3, 1922.

Births

Ruth Hansford Watson, to Mr. and Mrs. B. E. Watson, Japan, May 19, 1922.

Carl Chester Baird, to Mr. and Mrs. George B. Baird, China, June 3, 1922.

Burnett McLean Hobgood, to Mr. and Mrs. H. C. Hobgood, Africa, June 23, 1922.